Ethnology
Grandpa C. Bagging woman 127 pcs.

Herbert Tang and James P. Chapin
Museum Expedition
1915-29

H. Lang
No. 1640. Ayofi - the male garment of a woman, nothing else except a few ornaments of corn or castor on the ears. The British bundle of Papyrus fibre is so arranged as to hide the��va, the bundle of strings are dipped in red grease, pulled downward firmly, passed between the legs, pushed upward behind the head, with the string of the band around the waist and the band hiding the band as it hangs down; it is considered a nice ornament.

No. 1641. Ayofi - same as above but with the Papyrus fibre casing which many women consider unnecessary. Ayofi of a little girl, most of the time.

No. 1642. Adjia - earring, consisting of imitation of human teeth worn only by men.
mangaba—an Vernon with many fingerings of leaves worn in preference by children said to bring luck as these fingerings have been given by visitors as a token of friendships to the father of the child. Sometimes also worn by an important wife.

ozago—a fly brush not usually made by hagos but much used by the Agande & Mangbata also by some tribes like the Mondo & Baka that are in close touch with Agande in the north. Used by men only, hair of the warthog.

Katongo—two bones in form of a nail carried in the lower lips of women chiefly, though I am assured that some men carry them also. Made of the bones of antelopes (waterbuck & cobry) made by men.
No. 1648. *Gazanani* - Walking stick of 
Carried by women during 
the Festival, they follow in wild 
movements, the tunes of their 
monotone words. Often also used 
on the road run by both sexes.
Made and decorated by men.

No. 1650. *Club of the Triton* in the deco 
made of the horn of rhinoceros 
and wood.

No. 1651. *Ike* - A club of dark wood/bark, 
carried rather as a fancy ornament 
than for a weapon - by men 
only.

No. 1652. *Simhala* - A huge staff of 
a walking stick for beating 
the back to make cloth, usually 
they use small sticks of elephant. 
For the same purpose. Made & used only by men.

No. 1653. *Koba* - With emerald stones, 
the women sharpen their grinding 
stones when they constrict them.
Lucu - a flooring of Lewo of Monda
came as usual from a brother of his
mission, not made by the Negroes
ordinarily, but now one of the
soldiers made it to be given them in
their service.

Imba - a small net for boys
to catch rats in the huts. All
the children help together; they
put their nets so that the net
will run into the net drops
like eagles they jump out of
and kill it. Afterwards they hold
a spiritual gathering in distributing
the rats prepared by themselves
of the results of their share fullness
persons do not eat house rats.

All others are delivered
Imga - a net to be fastened
about a circle of wood. The Negroes
are fishing with it in the
shallow water, only it is used by
the women who are cordially
1657, 3104

1658. 3100

1659. 3099

1660.

Enoramiga — two strings of a genetka worn in front by the logo and not on the head like the Mangbetu of Azande often do. The logo seldom carry strings in this fashion. This is a custom of the people in the forest. A small piece of barkcloth is usually all of many of the logos are perfectly made. They only look for some little piece of covering their actual portion when they come to 1659.
1661.

Kotogo - the large plumes of the tail of a weaver bird that is very common in these regions worn by the men on the side or top of their hat.

1662.

Puri - a wooden trough used as a mortar. Piti-ifo is the pestle. The only tool in use with them used also by the Baka, Mondo of all the Ngandje from faradj to yahabuka.

1663.

Kobici hat made of a sort of calabash, this left nothing afterwards assembled,imitates the caps of some White men.

1664.

Korogma - guiven to white men made of agbassim, the darker one is a black fronted Ailikir decoration made by men, carried under the left arm thus part with the sticks is clinched between arm & side.
pajade 1911-1912

No. 1666
Balaga - quivers roundel, carried also under the left arm.

No. 1667
Bado - white fibers that are hung on the backside of women. Said to be a wine that becomes white when beaten between two blocks of wood. Especially during dances, see photographs.

No. 1668
Kinde - a harp-like instrument. A turtle shell covered with a piece of elephant hide from the ear, five strings made of the sinews. Made by men, played by men only, see photographs.

No. 1676
Guruna - small oil pot carried on the belt, made of calabash with a small fastening of cotton. They put some cotton inside. Whenever they want to oil their skin, they pour the cotton that has absorbed the oil, rub their skin with it. The dogo take a bath nearly in every river they wash themselves thoroughly whenever they have occasion.
No. 1671
mela - a charm to attract the love of ladies. One only has to blow into the hole at the sight of the crooked one of her mind will be so fascinated that everything else becomes a certainty.

No. 1672
abagave go - a charm to preserve health. No evil will touch the person if even he should get sick he will be well at once in eating some remnants of this piece of wood. So he explained his former owner, but he sold it to me for two cents.

No. 1687
lenge - enchanting. A hag to make Malayan people fear photography. The dogs often have the edges of their ears perforated with tiny holes into which threads are fastened.

360
Acacani - stick of reed slightly ornamented see no. 16
No. 1674 signal, 4 blades woven of a grass growing in swamps
No. 1675 2866.9
No. 1676 3776
No. 1677.1678 2767.9
No. 1679 2372.9 2870

Horseshoe, two branches of feathers from a woodbird that is commonly caught by snares baited with dogbane or hemlock. All Indians like to have feathers upon their hats that exactly get in motion the feathers of the domestic cocker are especially appreciated to heighten the effect they very often put a small piece of some black resin on the tips. They usually 3m split feathers of large birds using the broader base only especially those of guineafowl, turkeys, quail, pheasants, & Martinets. The dancing the dances all men like large bunches of feathers on their hats if carrying out any public dance to have a hat they take one of their friends for occasion.
Jan 1911-1912. Log no. 1680

Mambata - an incense for mother the painted onto the armpit behind.

No. 1681

3008

3008

3173

Tochiri - combo made of raffia stalks, often carried on the hair as a decoration. Made & used by men alike.

No. 1682

3017

2238

No. 1683

Oloku - a knife carried by women only behind the belt around their waist.

No. 1684

3084

2913

No. 1685

A local wood the important, sticks have a distinct meaning to the bearer only, as he brings it for special purposes, against illness, to have luck in hunting, to attract women or similar purposes. They believe that they have this power as long as they live. They can be traded off without loss of their respective power. The logo have with doctors or midwives.

No. 1686

2933

2933

No. 1687

2969

Anamagila - carrying of a logo man one is a pair of iron rod irons. see two pages backward below.
No. 1688  
2991  
gedi - carried in the upper lip of a dogo man - also used by women from the same man as the ear hangings.
No. 1689  
2985  
kalala - ear hangings of dogo women usually tied are carried - one in each ear.
No. 1690  
2976  
manju (= tree) - trees - fingernails made of worn by the dogo (also by the lange maingheta etc) by men & women alike.
No. 1691  
3015  
camwanzi - three bracelets - one of iron - of copper - of brass carried usually in numbers by women. a smaller one also by men, but not generally.
No. 1692  
2966  
poqasi - a brass (wrist) strap worn on a string in front above the neck.
No. 1693  
2899  
laghe - a cord - carried about the waist - men only.
No. 1694  
2917  
sitiwigo - a necklace of human incisors, with small disks from...
March 1911 - 1912 Loga

No 1694 2917
Beginning of spacing. In former days more common but now rare.

No 1695 2992

No 1696 2876 2857

No 1697 2579 3166

No 1698 3179 1700. 1701 1702 1703 2877

No 1704 2854

No 1705 3054

mullun for spacing. In former days more common but now rare.

Necklaces - ornamental from a logo men - also worn by women.

Kangasi - ornament from a logo men - also worn by men.

Bago - the ordinary belt for men around the waist.

Boro re-instant green men of the manner bow this west belt is made entirely of the inside fibers of the stalk of the papyrus.

For the purpose of keeping count of such objects as knives, spears, chickens, goats, does etc as given for the purchase of a woman.

For a dispute arises, they come with such little bundles or even...
Corrobos before their Chief 9
enunciate what they have given
cases they usually hear all witnesses
and gives them his opinion, which
is accepted without further
discussion. At the present time
they often come to the posts especially
at dispute arising between
subjects of different Chiefs 9
in many cases to go even to the
Judge, who may still reverse
the judgement, of the Chief.
The administrative officer. Very
often the dispute is brought again
to the stage by referring to
a newly trained officer.

No. 1706. 3066

No. 1707 2891 V

Wengee - a bowl slightly
decorated made from a calabash
Kamaga - sandals made of
Buffalo hide - The Kago always
walk benefitted by the more
important men out such that
have been in the employ of territory.
Para. 1911-1912 Log

26/7/07

2591

28/7/07

3246

29/7/07

30/7/07

5030

30/7/08

The Logos carry spears and arrows to defend themselves from their enemies. Also used for digging into the ground, especially in termite hills which are inhabited by snakes and turtles. Smaller mammals such as reptiles. The "beardadon" is a spear used to kill elephants. Usually the men sit and watch elephants in the savannah on a tree for a few of their companions.
do their best by tearing the Elephant
underneath the tree. To so
as to enable the man to know
his spear. Many spears are
much heavier. They kill
many Elephants in this manner.

No. 1712 Branda — mats not yet
finished, made by the women
of the outside fibres of Papyrus
two bundles of rough fibre of
Papyrus as used for such
mats.

No. 1716 Piri — a mat made of Papyrus
fibre.

No. 1717 — a powerful charm for
the children of the Basha is called
triple of the hooj. They believe the
child will die if taken off its nest
but usually depart unwillingly
for the value of about 50 cts.
of beads.

No. 1718 Frilei — the ornament from the back
of head of a Mondo — cut with
a razor. The hair hangs down.
1720. for the piece of wood from the upper lip of Bakawomen see photograph.

Parade's 1911-1912 Ugande

No. 1721. a pipe - Bembel put together with a piece of skin of the wart hog. see photograph of an old Ugande. Usually carried in one of the baskets like No. under the arm.

They are passionate smokers also of hemp. Every few hours march the stop of smoke.

When they are tired they add often to stop only to smoke the fit certainly efficient for all the time. They tobacco's cured dried in usually round very hard balls.

No. 1722. 

maban - also a pipe of the Ugande. The roundish fruit on top is from a bough of sapens towards the Kelly coast.
Grade 1911 - 1912 - Agenda

When unripe it is green it is filled with a certain grass that they rub between their hands it is called, lance, it is put in this hall to cool the smoke.

No. 1723. Melassa - also a pipe from near Kahuku on no. 1722. The head has the same number 4 is put on top of the smaller piece of wood.

No. 1724. Bane - a lead for a pipe often put into the end of a banana leaf that serves as a hollow sheath.

No. 1725. Baszo - a spear made probably by the Mangarean near Monga in Niargana for the Zanzibar from Parese towards Silala all very poor all chemists that could never produce a lance like this (Tragelophus)

No. 1726. Poles Bodi - the skin of a Shorthorn.

No. 1727. Poles Manda - skin of a Fullblood Haircype
Parade Ag 11/1912 Azande.

No 1726-1727 Such chains as these are worn by the Azande at the season of high grass and dry. (See note.) The arms are pierced through the holes of the chain is thus hanging in front of the body with the hair outside and protects the body from being scratched by the sharp blades of certain grasses. See photographs nearly all these chains of anklets are worn in the same manner.

No 1728–1731 Atrwanga – a hat not made formerly by the Azande but now worn quite frequently as an imitation of felt hats worn by white men wear.

No 1730–1731 Barsa – a sieve for sifting flour. Uitsquar – a small basket in which the women keep their jewelry such as beads, bracelets, necklaces of teeth, etc.

No 1732–1734 Bagaza – shirts made for the Azande, the dogo, seha, mondo, kelkela. Note: still common among the Azande, the dogo, seha, mondo, kelkela.
The processes amble and any native can produce fire at least glowing dust within a minute or two. Even at the hearthstone when seemingly no dry material may be found within 15 minutes the first flames are playing a crackling between the materials the victims have rapidly collected. They first make a cross cut along the bough stick, spread some strips of an old barcheck upon a large leaf. The barcheck is mimicked by the glowing dust then the same qualities are twisted. The soft which is placed with the incision upon the barcheck. The hard stick is plate into the incision and given a rotating motion as they slide their flames rapidly in opposite direction. When their hands during these movements blade together below they detonate.
March 1911-1912 Agenda.

Move them up again to recalculate again. Through this rotating operation fine dust is expelled off of drops at the edge upon the fibres of barkcloth. The dust gradually blackens, forms are discharged and to the joy of all a glowing coal is yielded. In addition I produced a small amount of easily distinguishable on the surface of the dust. At once the sticks are taken off by careful management of continuous blowing. They have no more difficulty to kindle a fire so essential to all these natives.

They can only go without food for a day both after a rain is passed or in the open air. Without fire would render them incapable for any further work. The following day very often during an exhausting march they make fire in this manner.
1732 to light their pipes I have a smoke
1734 In this case they simply drop the
2907 glowing dust upon the tobacco
3057 into their pipes
endziya – a necklace
1735 of small ironing 9 & quirked
2907 with teeth of a hyena 9 0lyesthes
endziya – a necklace
1736 carried by a man near Kafukula
2912
endziya – bracelet with charms
2915 bond incisors of a hyena 9
2916 some human? teeth from the
old men near Kafukula
salanga – bracelet of a woman
1737 made out of the bristles with
2915 which an elephant's tip of tail
2916 is garnished. Said to possess
2904 great medicinal properties
1738 give strength, especially to the
2905 animal portions.
No. 1738 bracelet also made of elephant's bristles
No. 1739 of the tail but garnished with teeth
2905 of the Orycrophus (Landrace?)
2904 These teeth are said to keep off
2905 all the bad properties
Parade 1911-1912 Azande

1738
2904
1739
2905

of sorcery or witchcraft. Highly esteemed by the Azande, they are
be mangetwu jago gawen
by men or women alike.
Presented as a token of
special devotion to the chiefly
their subjects, one with three
tusks. One with one tusk of
the Diceros

60. 1740
2906
v
1741
2925
v
No. 1742
2935 & 2968

two bracelets of balanga; made
of the bristles of the back of the
balanga - a bracelet made of
bristles of the elephant's tail, worn
bei either sexes, as a charm
zobwele - comb carved of wood
used by either sexes and made by
men.

1744.
3071
v

Hili - fruit of the Borassus palm

put around a dog's neck to

hind big cats so the Azande

may here always their whereabouts.

1745.
3237
v

Wilingwina - a piece of wood

used as a hairpick.
In 1746.

...the entire apparel of a witchdoctor... all photographs.

First he eats some contents of the horns which seem to have a highly exciting effect as he dances to practically constance accompanying his dance with an often interrupted gregulated chant. He also gives others to eat from the contents of the bleakest envelope hose to eat. Often he blows into the hollow pieces of wood whenever he makes a certain statement, usually to find a supposed culprit or simply to consult ancestors.

The horns or pieces of wood are left usually on the ground if he only holds the two little bells in his hands that naturally are given other meaningless movements. The general array of the garment may be seen from the photographs.
paradise 1911-1912 Azande

No. 1746: There is a certain refrain in his chant often repeated by the men who sang about him in a semi-circle.

The outfit was owned by a mond who had been initiated by the azande.

The whole outfit consisted of a few elephants, buffalo, and

The main around the waist are of a colorless monkey, of a cercopithecus, or a genetta. The back about the belt of both (Phacochoerus) the ellipsoidal fruit of the bonacynophallus, there are a few other shells of fruit, also some clongs of

No. 1747: Head of a large, probably an elvis.

No. 1748: Same but imitation of the head of Cynocephalus, both made by an azande main thing.
No. 1749. Head on a wooden pedestal made by an Agande man, Agande.

No. 1750. Two finely woven baskets in form of a basket, also made by an Agande man, Agande.

General specimens.

No. 1751. 1752. Two necklaces made of beads worn usually only by women who are alive or in the past. Women few of children of soldiers and workers.

No. 1753. A hairpin of a Mangelute women that serves also as an opening tool, instrument to take out wiggers, clean hair, nails, shave the under etc.

No. 1754. A hairpin of an Agande woman probably made by a Mangelute.

No. 1755. Knife of native north of Mendo. Mondo, shows the influence of his wishes in the letterwork.
January 1911-1912

No. 1756  Nautilus, made probably by the Mangbevs.

No. 1757  Five arrows of the Mondo.

No. 1758  A stone axe of hematite found near bank broken- 

No. 1759  ...all over the region from Amadi- 

No. 1760  "Meangie"- exchange of the hogo small pieces of shell, put 

No. 1761  "Adugonne"- white corn-husks one of the bases of their food. 

No. 1762  Adugonne meakedro- the flour of white corn-husks. The usual 

way of preparation is to let 

The water come to ebullition.
9 gradually mix it well with the
york into. This is done in a
few minutes after the hot paste
like stiff mass is thus eaten
each one can a small piece of
off & dip it into the only
sauce of meat & fish that often
accompanies this dish.

Used primarily to make
akin of beer. The concrete
is then put into the water
and after three days cooking
is left to germination. Three
ground upon the stones
by
women. This mass is left
again for two days in baskets
in theavana & then spread
out on mats & dried thus
sometimes stried away for a while
or at one ground again
9 put into water & left gently
boiling for about 8 to 10
hours. But is left cooling over
night & then filtered in a crude fashion & ready for consumption. This is not a liquid, but decidedly a liquid paste as all the flour is retained. Many hogs do eat every little bit live practically on this sort of beverage that is often very intoxicating if fermented, but certainly also nourishing. Similar beverages are prepared in the hogs of corn (manioc flour) malic eleusine.

Adungaga – red sorghum, used as above.

No. 1764 adungaga nafudro, used as above.
No. 1765 niga – eleusine – red eleusine
No. 1766 niga nafudro – flour of red eleusine

Planted commonly in field also sometimes between the sorghum, & used just
Addorghum as paste prepared in boiling water & also as a beverage but not in the manner of the Indians or Massachuset but always as a liquid paste with all the flour suspended in the beer.

No. 1767
Nyoni - blackish malo

No. 1768
Nyoni napodro flour of above malo. Consumed exactly as the above. Often mixed together with other malo & often used to put in beverages made of corn, to increase their niitrocooking qualities.

No. 1769
Napodro na bandet flour of manish. The manish is put into the water for about 5 days to macerate. When they take it out it falls in pieces. It has a strong stingy smell. The clean it by taking off to outside & put the pieces into the arm dipping on a met.
When dry it is thoroughly cracked a few hours after it is sifted. Then prepare a paste of bean with the flour suspended in the liquid by mixing it with a slight quantity of elementary. More often the flour is used for making a paste in which the flour is mixed with water. This paste is eaten usually still hot.

No. 1761
3191

No. 1770
3195

Oro - small white fish beans. The beans are prepared in boiling water; this is eaten after being prepared to a moist state. Then eaten, they become tender and digestible by chewing. They are usually eaten at a state of almost being cooked before boiling.

Nafaro omenge - flour of green beans - stired in boiling water of eaten as a hot paste.

Kamala - green beans, only the beans are consumed but not the pods, also prepared as flour - nafaro na komba

No. 1772
3187

No. 1773
3181

No. 1775
Karosso - purplish small beans
only the beans are consumed
(not flower no pods expected)

Karosso - large plumish beans - only the beans are consumed by boiling them in water. (Climbing beans)

Kongora - large reddish brown beans with irregular dark bluish markings. (Climbing beans)

Karosso - large reddish brown beans
also the leaves are consumed
the leaves are crushed in a mortar before boiling them

Miboro - corn, large white

Svodi - corn small
a small variety is about four or five feet high in all & still much in favor do it
can be planted throughout the year for the large constant crops.
much more rapidly than the large species.

To a mbohuniga—

They stir the flour in boiling water to eat the still hot paste.

They also prepare a sort of bread with the flour suspended in the liquid, the mode of preparation is essentially the same as that mentioned under Argan

bangaondi—peanuts. 

When still green they are boiled in water and thus consumed eaten on the earth. They are often dry; ground them using the meat

resulting oily paste as a sort of答辩 to prepare fish or meat.

They also prepare a clearer liquid oil from them. — much more planted by the Arabs than the oily paste prepared after slight fermentation they take of the reddish crust & ground the
peanuts once a stone

Baba - a gourd-like fruit when ripe to be made a ale

After it has macerated

They take out the ill smelling

interior wash it thoroughly

put it in the sun. Afterward

shell it by breaking one by

one 9 grind the kernels thus

received after slight fermentation

A paste oily paste is received.

as No. 1785 is used for preparing

other dishes especially fish dishes. The green leaves especially the young shoots are consumed as vegetable.

are usually bruised in

a mortar after being boiled.

Bangalee - a gourd, the

heavy fleshly pulpy portion

is regular consumed after

taking of the mid of boiling it

there many varieties usually

found. The logo also contains the green leaves and
the seeds after shelling & slight roasting. They mostly do not grind them or stones to an oily paste which is commonly done by the Indians of Massachusetts. Wurthorn - a sort of short, rounded cucumbers, only the seeds are consumed, but not the pulpy like fruit, also the leaves & shoots as vegetables. There is a perfectly yellow variety consumed by resident white men just as cucumbers, but only the perfectly yellow variety as there are species with slight greenish markings that are disagreeable bitter.

No. 1788 the seeds are often slight to prepare

ground and after adding a slight quantity of water prepared on a sort of flat fluid paste over a mild fire. eaten with their flour paste.
Anyjo—become often only the seeds are consumed in
indolence, but mostly after
slight torrefaction slightly
ground and used for preparation
of meat and vegetables.

No. 1789

unfer—be resulting paste
from which they prepare is
very excellent oil.

No. 1790

Kapnapi—A plant about
four feet tall only the seeds are
consumed as an only paste
cooked after slight torrefaction by
preparing it thoroughly.

No. 1792

Tameakab above, ground ace
No. 1793 the only paste as consumed
ground twice.

No. 1794

Bakodo—A large plant
the leaves is still green
slimy pods are consumed
common among all tribes of
these regions. The green part is
often consumed by resident.
1795  *yarnain* - a small object
    decorated & highly polished
    see No. 1670.

1796  *aga* - a casket fastened to the
    funtis see No. 1576.

1797  1798  [two musical instruments]
    see No. 1566 etc.

In order to produce a fair sound
they have to be thoroughly
moistened inside.

On blowing, they musicians often
move their instruments
in different directions.

No. 1799  1799
    3065

*quand alghal* decorated, used as flask for
    a cup.

No. 1800  *gilga* - a runkat for long children
    see No. 1587.

1801 - 1802  two fillers for

thorn beer, the liquid on either
fluid plate is poured into it
then rubbed out by closing
the opening on turning it over.
P.1807

See 1762. All the flour keeps thus.

4. 1802. V. Practically suspended.

A. 1803. V. A basket composed of the agande near Kunda.

P. 1804-1805. Gomwo - two baskets weathered bylogo porters. The

hanging is over the arm, and they carry their loads upon the head.

It hangs down the side. 1805 of

leather - antelope skin.

P. 1806. Three large arrows - as used by

the Bari from near Ramotepo.

P. 1807-1808 V. Two clappers of the logo such as No. 175.

P. 1809. V. Illambe - musical instrument

of wood, held between the teeth (at the

place were the cross mark is on the

wood) the fingers play near the

portion of the string is held down

of the straw is used to hit the string. See

photographs.

Agande shield from kanna, people

near Kunda.
Karadge

No. 1811 1812 1815 Three flat iron collars worn by Hugh (men) Merukei people see photographs.

1814-1815 1816-1817 1818 five small iron rings worn by Hugh (men & women) in the upper lip see photographs.

No. 1819 1820 1821 three ear rings of Hugh (women) see photographs made of brass by the Hugh women smallennie teeth sharpened on the perforated edges of the ear, see photographs taken from a Hugh (men) worn by both sexes as the point of polished bone which is inserted in the hole of hollow lip.

No. 1822 1823 4747 2994

Large cannie teeth from the two ears of a Hugh. Many of the teeth are dug from native dogs which are eaten by the dogs, others are from wild cats, genets, teperback. It is not rare to see dogs wear the
edges of the car that are thus prepared are torn off in a fight during a jovous entertainment or similar occasions.

2980

ear hangings from a log woman made from the broken shell of mollusks ground on stones

3063

kollunga - the fruit of the tree that grows much like lemons but

there is the big seed of it becomes hard. The loguo use it to make a sort of custard.net. It is held in cotton hand. The ball is held firmly with the thumb in the palm, the string passes between the third and fourth fingers or the ball hangs down and on the cord that both holds together. By a regular swaying movement, horizontally the ball that hangs down is thrown up and 9 ridges and 9 knobs on the right and left.
1825.
side of the bell held in the palm
as the bust before clearing some
small stones or hard seeds
inside, they often seize the
rounds by holding them firmly
up by a trembling movement
they make it simply settle.
also used by the ayande.
The same fruit is used by the
ayande on the top of pipes, see
1922. The largest fruit also
as barrels for oil to grease their
bodies.

10/8/26
necklace of a loga - worn by
both sexes, a petot with a
brooch in the middle, made
of sections of cordoned (?) grasshelt

No. 1827
necklace of a dogo man - worn
by both sexes, made of round
disks of mollusks

No. 1828
Two tubes of logogon - worn
on the top of head, see photographs
9 notes Kerton.
No. 1829. a belt of a knife of a dog. The belt shows the influence of the_item., 9. The knife has a head of a_Mangleten.

No. 1830. 63 cm long.

No. 1831. 53.5 cm long.

No. 1832. Imitation of a dagger in

No. 1833. 3.4.5 cm long. Mangleten

No. 1834. A pipe with carved head

No. 1835. 18 cm long.

No. 1836. 18 cm long.

No. 1837. 18 cm long.

No. 1838. 18 cm long.

No. 1839. five paper

Knives carved of ivory, such as white men ask the Mangleten to make for them.

No. 1840. Hairpin of ivory. Mangleten

No. 1841. of bone. Gandhi.

No. 1842. Bone. Hairpins carved in ivory

No. 1843. and as white men ask the Mangleten to make for them.

No. 1844. 1845. 1846. 1847. 1848. 1849. etc.

Prefered in ivory, gotten by many natives, especially by workmen of white men. — Made by Mangleten
Forage Oct. 1912

No. 1850, 1851, 1852-1853 four earring holders carved by Mengabu for ivory for white men.

A spear of the loga - the lower point of vision is used for killing or rather to finich a wounded animal which had broken the top wooden part of the spear near the head. Usually larger mammals when the spear has been entered their bodies break off the shaft. The man in pursuit takes up when the undamaged lance or what is left of it. Usually they set only with two or three spears. All mammals such as elephant, rhinoceros, buffalo, lion etc. are known full handed with spears.

No. 1855. 3254

Small spear of the loga decorated shaft with brass-plated bands

Pike of the loga, a cup of earthenware with a hollowed dish
a plume of vory from
the hog, see photograph. The
opening is partly stopped up
on either side with mud.

1. A bracelet of a girl
of brass. To take it off they fasten
a rope to the stump of a tree, pass
the rope underneath the bracelet
and draw it close up to the opening
where it is firmly fastened. They
take another piece of heavy wood
like the paddle of a mortar and fasten
the rope to it. The bracelet is
then drawn up in the
same manner. A stone is
sawed into rectangular pieces
and put on the ground 49 degrees
which the lower end of the paddle
is let into. One man pushes the
paddle in opposite direction from
the stump. Thus the bracelet is
opened and the woman passes her wrist
through the opening. To close
it they hammer upon with the
paddle, after the woman has past
her wrist. The bracelet resting upon a
log or a stone...
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**Remarks:**
- Average: old woman with grumpy crystalline eyes.
- Averaged, 41 fellow tall.
a point ground from crystal, carried on the perforated lower lip. The crystal was found in a mixed clay ground by the logo from the anthrope woman mentioned at 1859. See photographs. The only specimen seen.

piece of ivory (dick) carried by Baka women in the perforated upper lip. See photographs from the woman. Note clay and measurement. To have been taken.

No. 150

The Baka are a related tribe to the logo. Their language is different. They live either dependent on chiefs of Agande or on the chiefs of logo. They carry bows & arrows just as the logo, if they work in the fields is essentially done by men as in the case with logo. Some different from the Agande where the women are doing most of the agricultural work.
Work. The basis of Ford are the same in the same way. The huts are different as may be seen by the photographs. The huts of the Bake are always (except where they have adopted Azande- 
logs or structures) reaching to the ground. The huts are different from either hogs or 
Azande & also their inhabitants. 
They certainly must grow very old so in their villages one sees 
much old men & women as either 
with logs or Azande. 
The old woman carry usually a 
dish of ivory in the perforated upper lip. They are much ashamed 
to let the opening of their upper lip 
see without dish as they think one 
push up their hand & feel any 
object to replace it, though otherwise 
they are perfectly nude. They also 
try a thick, a point of bone, a 
puddle of iron, (often a nail) or bees 
in the perforated lower lip.
Younger women sometimes carry a small disk set in the upper lip as seen in the photograph of the woman whose cast has been taken. See cast no. 1505.

Others also a small point of bone in the lower lip. The Baha like the bows are indigenous & not inigrated like the Igande who inhabited them.

- A roundish circle

- A small point of bone, from the corner lip of a Baha woman.

No. 1865 - A harpoon for a large fish to be shot from an island boat, the fish having previously been poisoned & float on.
In 1865 the surface, but still alive, in the dry season when the stones appear above water the loggers arm at least six feet up on these rocks for the appearance of large fish. The follow the fish along it in by catching the stick to which the rope of the harpoon is tightly secured, secured.

No. 1866. ota - angle both of the dogo with sheet that is adjusted according to the depth of the water in which they are fishing.

No. 1867. lea - lemonjohn - same spear as No. 1711. used for by the dogo, Baka, Mondo to hunt elephants.

No. 1868 a long net to catch antelope or pigs, used by nearly all tribes of the Nile.

No. 1869 a smaller net, for catching speakers of Tissyango.

No. 1870 a small net to catch rats of also Tissyango.
1913

No. 1871 a harpoon, see other specimens
No. 1865

No. 1872 a large hollowed log drum used by Logos on their dances
265 cm long see note of 1574

No. 1873 a large round basket of the logo
No. 1874 a medium
No. 1875 a basket of the logo in form
No. 1876 another pretty basket of the logo
No. 1877 a rounded pit of the logo
No. 1878 a large basket that hangs down on the shoulder
No. 1879 a necklace of a logo and two small sticks

No. 1880 two clay pipes, as owned by the logo
No. 1881 the logo
No. 1882 a pipe of calabash used by most of the natives of the tribe. The calabash is practically filled with water when they smoke

No. 1883 pipe of igando
No. 1884 pink book of the logo
No. 1885 a leather pocket made worn by a logo
paradji Jan 1913
No. 1886 a small calabash for oil
No. 1887 a ball of tobacco; made by Lago.
No. 1888 1889 two points of ivory as
drawn by Lago men & women
alone in the pierced tower by
No. 1890 a flute made of hollow stalk
of a pinniplo tree - Lago.
No. 1891 Azande hat - see photograph
No. 1892 an ear with which this hat
has been made
No. 1893 an Azande hat
No. 1894 a Mangbete - knife
No. 1895 a mirror & perfume of the Mangbete
No. 1896 a musical instrument of the
Barango (lower Congo)
No. 1897 a head for dances of the Baywaare
(Obe River)
No. 1898 a headornament used by the
Lago, made of the rattlepears of
a meaverbird
No. 1899 a nettrap used by dogs, Mangbete
of Azande.
No. 1900 shell (mandible) of a Lago
pound from Ame.
4/13
Mangara April 1913

No 1901. Plaque cast of face of Mangiga

Manziga an Kungura

Chief of Azande, 17 miles

north of Mangara. His mother

was a Mangabe. See Photographs

No. 1902 Plaque cast of the hand

of Mangiga

No. 1903 Plaque cast of the face

of Tongoro (Kungura)

Son of Wenda

See the three photographs

No. 1904 Plaque cast of the face

of Hogo (Kungura)

(Azande) See several

Photographs

No. 1905 Plaque cast of face of

Renge (Azande)

(Mother Kungura

Father Azande) See

Photographs

No. 1906 Plaque cast of face of Tokagine

Azande See photographs
26. 1907. Plaster cast of face of Mengene's Azande, see Photographs.
26. 1908. Plaster cast of face of Gwarungas, a young Azande, see Photographs.
26. 1909. Plaster cast of face of Ngoroko's Azande, see photographs.
26. 1911. Plaster cast of face of Azande women, Adjambia.
26. 1912. Plaster cast of face of Azande women, Bagiela.
26. 1913. Plaster cast of face of Azande women, Bapai.
1914. Mbiti, two bellows, carved in wood, covered with hide.
      The projecting tube is put in to a cylindrical tube of dried clay mixed with broken khat, pesson, or fibres from grasses. This heavy
In 1914, I reached the fire. The bellows are worked by a boy alternately by pulling on the string fixed in the center of the slightly tightened skin. They often work without sign. Many tools are an assortment of roundish pebbles to beat the iron, though for finishing their rather poor work they had a sort of hammer fixed to a split or joined stick. The Agande towards Yakuluku are only very poor blacksmiths hardly produce but some sort of Foxo, or fillets of mithen iron used as money. The Agande towards Petro, Hala, near Bangor on the contrary are just as experienced in working iron as the Fugbeke, as may be seen from the question.
Niagara, April 19, 13.

1915

E. Anna - musical instrument of the Azande, formerly only played on the death of a chief (Amapara) or also during war time - essentially an instrument to express their grief or joy. The player sits on one of the four-legged bow of the curved staff in put under the seat of the instrument and is held fast by pressure against the handle. In each hand he holds two sticks with rubber balls on the end which hits the instrument in each manner. Two bars are struck at once. The player works with great perseverance, hits the bars with great force and works himself into a real frenzy. Perspiration is abundant also the voice accompanying on the large wooden drum see photographs.
1915

It was strictly forbidden to play the Manna dead in the village of largest chief. This specimen is made of redwood (July) and presented by Mangiga Baningwa (BANINGWA) a large Hylophone, with nine sticks, laid upon two trunks of Plantains. On the sides of each box two sticks are pushed into the plantains that approach towards one end and diverge towards the other. The instrument is played by four men at once, each man carrying two small sticks. The music is accompanied by accelerated beating of the large wooden drum & also of the oblong drum stretched with leather (turrent). See photographs. Used for dances from Mangiga village.
Mangpara

No. 1917. Balali - woven hat from chief Malinpinda - west of Jakutere.

No. 1918. Balali - woven hat from chief Boete - continent of Mangara.

No. 1919. Basket hat from an inu of Manziga's village near of Mangara.

No. 1920 - 1931. Twelve hats all from inu of Manziga's village, some of them have been photographed and some a plaster cast of the face has been taken.

No. 1932. Woven hat of the chief Manziga, see photograph & plaster cast.

No. 1933. Belt of chief Manziga.

No. 1934. Bark cloth of chief Manziga, see nos. 1932, 1933, 1901 & 1902 also the photograph.

No. 1935. Bandamzwele - 2 bells used to announce the presence on arrival of the chief is very...
important matters are to be
discussed and as warfare,
often two pacifics used.
Especially when the chief is
ready to give his opinion?
after he has spoken.
During the dances following
such speeches, in which
the natives gave vent to their
enthusiastic feelings, to follow
their chief—mostly one only
singing, the others all
often hum in a commonly
used refrain. (See photograph
Anro—a pair of bells used
at dances—5 or more pairs
from the men. The men using
them singing loudly, the others
singing the refrain, the bells
were moved alternately, moved
up and down vigorously, motion
in most strokes the bells
are rapped together in the

Mangasa

1936

A downward stroke, which gives a peculiar rattling noise from Mangasa village.

In 1937 & 1938 two calabashes, engraved by a native at PoKo and Sunga called Songo. He is said to be able to copy pictures from humorous magazines also the lettering when pointed out to him, presented by Monique Bourets, Substitut.

No. 1938. a hatpin of ivory from Mutabanci, the chief wife of Arondo.

No. 1940. a hatpin of ivory also from the Mangasa.

No. 1941. a coin engraved on by curium cijd boys of the Azande, called "Mazeda", the age of the boys varies considerably about from 6 to 12 years. The boys live in a hut in the breast
almost a month or two, they are not allowed to go the water. Drinking water is food is regularly brought by their mothers or other women (even large sisters). The women always use a circular pad (and between the first few rows) which are put over a flexible bell on them near by the hut (about 20 yards) from it. The women only use the boy that are sick. The healing of the wounded is said to last sometimes up to two months when all the boys are well. There is a great festival with dances of plenty of beer. The boys are all going to the water, washing themselves for the first time. The wound is washed with hot water of some plants are used to envelop the penis.
May 1942

A skin of colobus monkey worn by Azande woman in front.

No. 1943
Head of wooden lampam from the village of Bafuka. See photographs. Azande.

No. 1944
Plastercast of Thondo, King of Re Mang betu. See photographs.

No. 1945
Plastercast of the left hand of Thondo.

No. 1946
Plastercast of "Baginda," king in Thondo's village, fair old man, hat with five foxtail feathers shaded to be an "Amadi." See photograph.

No. 1947
Batwense (Mokshaga). Plastercast of the head, see photographs.

No. 1948
Role of Mang bebu. Plaster cast of head, fine string of forehead, small beard divided in a few flecks. See photographs.
Mangera May 1912


5 x 7 photographs.

1950. Nenzina & Mangbetu mud kepelo- plaster cast of head

See photographs.

1951. Nenzima hand left plaster cast.

No. 1952 Rabi- Amadiq plaster cast of head (Mondoro village photo)

No. 1953 Negamba- Mangbetu & woman with small breasts

A McGrath of palm leaves about necks- 4 x 5 photographs.

No. 1954 "Randorbo" plaster cast of head. (Alianga) See photographs.

No. 1955 Ndina 6 (Mapapaga) plaster cast of face all photographs

See photographs.

No. 1956 "Kamali" & (Amati) sister of the queen of women waiting

on the king. Mondoro dancing

Dances. plaster cast of face.

See photographs.
Reganap (Aboagye) ng. Woman with hair in curls on top of head, see plaster cast of face & photographs. The photographs show the black painting on her face.

No. 1958

Suhumani (Amadi) wife of Bondo, see plaster cast of face & photographs.

Mogombo (Amadi) an old man with no beard but whiteish stubble, see plaster cast of face & photographs.

No. 1959

Agido (Mangbele) sitting on forehead, old man no beard.

No. 1960

see plaster cast of face & photographs.

No. 1961

Mangbulami & Queen of the Mangbele & Bondo & wife.

An Amadi by birth, see plaster cast & various photographs.
1962
Bangwane a Amadi, also
one of the principal women
in Bwondos lineage
see plaster cast of face 1
photographs
No. 1963
Kondwe Amadi— one
of Bwondo women
see plaster cast of photographs
No. 1964
"Zinete" Arunzwa, an
agande chief south of Poko
plaster cast of face— Photograph
Plaster cast of greater
portion of foot of Zinete
Gida— Arunzwa
agande chief near Mala
plaster cast of face 9
photographs
No. 1965
Negato — a dish for eating chicken
two bowls carved of wood with
covers— one receptacle for meat
the other for vegetables, used
only by chief
No. 1966
"Negato" is the name for all art
Miangara

No. 1968 of dishes & nobara is blance for the base, therefore very negato nobara - the dish on the stand a single bowl carved in wood with cover.

No. 1969 negato - same as above - a different design - the designs vary - note the specially good examples.

No. 1970 Mengangkwe - a figure of a woman carved in wood 49 cm high made simply for ornamentation - for the pleasure to look at - and to have been made in former times to chiefs who put them in their hut. No fetish or any superstitious power is ascribed to these daily accomplishments of two artists.

No. 1971 Chombelele - a wey on also used for beer, the more artistic ones, with a women's head - a pleasing pattern of designs.

No. 1973 Hiramnibbe - two carved knives of teak with carved ivory handle, a first-class work.
Mangara May 1913

1975
Nanambulle - same as above
with smooth green handle

1976
Nanambulle - a knife with a
curved blade, handle with
wrought iron work

1977
Exe - a knife carried on the
belt, but usually invisible
in the large flaps of the overhanging
baskcloth, suspended with the
carved head downward, carved
head of woman, ornamented
sheath

No. 1978 Exe - two knives, without
sheath, the red color on the hill
is due to boiling the wood
in a paste of redwood powder.

No. 1980 Exe - a knife used
for general work

No. 1982 Exe - a knife to cut
fibers of rattan for binding
together with the poles on ken
hunt etc., also for any other
sort of work even for cutting
rattan wood.
Miangare

1983. neba-adze - the most important tool, for smoothing, arranging wood for their hills; an essential tool for their wood carvers. The handle is either straight or used at different lengths to carve tei gongo, or it may be triangular as for the general work.

1984. alisongoli - an adze - small used only for small work in building huts, such as arranging the different poles, etc.

1985. Labondintra - a Kafirins, a shoulder head.

1986. angale - a Kafirins of maybe of women - the pocketknife, used for surgical purposes and cleaning wounds, removing pigger, scraping the fingernail, cutting from Oregon, to arrange the filaments, maintaining their elaborate hairdress, various other purposes.
Kuangana May 1913

No. 988. Kudodo—two decorated jars, used either for water or oil.

No. 989. Edjojo—a stick decorated with iron band provided with 76 flattened bell-shaped semi-circular parts used at dances. A slightly rotating movement is given in hitting it on the ground. But usually both hands are used occasionally also.

No. 990. Emblanenega—two horns of the Bongo, cleaned and ornamented polished, united with an iron band. A month of archer work is rendered waterproof by a sort of resin—called mepinda—9 decorated with drawn out turned brass wire. A chop of ivory fan set with iron nails on the tip. One of the most highly esteemed present a Mwanga chief can give.
served ivory handle: a mother carrying her child below a monkey who wished to take a fruit. A snail fell in the snare; the leopard came in front. We climbed up to get a glimpse

No. 1993. Nebalala - a fly brown with a carved handle of a giraffe's bellow. Feather with the eyes of a giraffe. The circles of the eyes in the mandibles. The covers in the eyes of the ends of the eyes.

No. 1994. Robunon from banana tree - at 1km.

A belt of the skin of a Bongo envelope.


No. 1997. Nambongono herende - a horn carved in ivory 95 cm long, surrounded with leopard skin.

No. 1998. Nambongono herende - as above but with a carved woman's head; 9 wooden prolongation covered with leopard skin 90 cm.

No. 1999. Nambongonda herende - a horn of a water buffalo lengthening with wood covered with the skin of a Bushbuck (Tragelaphus) 77 cm long.
Mangara 1913 May

No. 2000. Nambongozondre - an ivory horn with a woman figure 84.5 cm long.

No. 2001. Nambongozondre - large ivory horn with a woman figure on the upper end 146 cm long. Made by an artist of Chief Okondo.


No. 2003. Wooden tubes covered with leopard skin used by the Banga of Magotha as musical instruments.

No. 2004. Nobana - a large wooden afool a good example of carving.


No. 2006. Exigini nezondre - a woven cap the edge of which is decorated with the carvings of dogs of other carnivora. A lot of wovenwork is confiscated here.

To 2007 (waterbuck - waterbuck - color) a horn (musical) carved from a horn of a waterbuck.

To 2008 a pair of anklets of brass.

To 2009 biche for women 'neprida cia romani'.

To 2010 a pair of anklets of brass for women; neprida cia bami.

To 2012 nedornohira - the carved arm destined for a Mangbetu darp - a man's figure.

Angiti - a bracelet of brass quadrangular, decorated.

Angiti - a bracelet of brass - flattened - decorated.

Angiti - a bracelet of brass broken.

Negre - priors of the Kackake, the more elaborate ones used only by the preferred women of great chief.

Angiti - a bracelet of brass.

Egonomira - a large needle of Kamburan of ivory with carved women's head.
Mangara May 1913

No. 2021 eggonita tree hairneedles, curved
No. 2022-2028 of wing quills
No. 2024, 2025, 2026, 2027, 2028, five hairneedles
from Mangara women
made from the fibula of monkeys (or the ulna of large birds).

No. 2019 engina - necklace with two tusks of a boar - probably potamochoerus -
No. 2019 - two canines of a carnivore.
No. 2029 - engina - necklace for an important woman. Pieces like this correspond fairly well to the jewelry of white women, especially as they are only carried at receptions, special dances, or other important occasions.

No. 2031 eduke - necklace presented by "Mangara" every year. She puts her finger nails of the left hand between the threads.
which are given as a very important gift, that nevertheless can be kept by without any appreciation but some kind words.

Ngo - a hair needle
No. 1033. Enga - a belt for women worn only on dances. The woman steps into working it upward, to take it off the reverse is done.

No. 1034. Esigi - belt of canines of dogs for a woman.

No. 1035. Mzabulanege - a belt with polished smoothened boar's teeth (Rhacochoerus) on imitations of human teeth.

No. 1036. Abiakanga - a flat song to the left hand is passed through the handle and holding it against the body it is beaten with a stick provided with a mass of rubber. See photograph. Several beats are given near the edge from time to time one but turn towards the center. The round vs. straight.
2036. by a Mungabe to about as
"dérî - dérî - dertîly (8 times
lîtî - lîtî - dertîly (7 times
lèrî - lèrî - dertîly (6 times)
used for dances by chiefs
of his people. The people often
use clapper or wickerwork
to accompany it."

2037. same as above, but are using good samples. (drumstick-embellished)

3935/√

They cut the tree 4 affter having
worked on the block, they
start to hollow it, after
this it is put in the water
for a few days worked
again gradually finished
The pattern is
made with hot iron. Chiefs
are very reluctant to sell them
though no superstition is
attacked to departing with.
The chiefs use it especially when
Mengaara

2037. They drink their beer as they want, their people know that one happy in perfect health, it seems that it is a misfortune that anyone of these people should think that he has given up dancing and drinking. A sort of advertisement of good times in the village of these chiefs.

2038. Negwojwo - a flat song that is put on the ground with one end. The sound is gi-e-gi-e-gi-e-gi-e for the large ones of about 40. For the small ones of 20. Reeds are used for dances. To announce the drinking of beer or the arrival of chief or other important personalities, beaten usually with sticks from a tree called neter - the sticks are called "natera."
negroes - came to lone with which to beat it - native negros - a large wooden dish in which they first cooked vegetable food to offer some of them often numerous guests. diameter 52 cm. with sticks 84 cm. 11.

negada - a drum 84 cm. given to them - look with others covered at their end with rubber

latter only usually with accompaniment of kahuna instruments are 2002-2003

It quite curious how the musicians follow their chief wherever he goes or dances or how long they can blow their horns without interruption. Often these the chief stops, one of the principal women indicates the decision he horns should point which causes a way considerable
change. The drum is greatest when they are pointed towards the ground and slowly turn from upward, to the right on the left the sounds become more agreeable.

reginu - a drum as above. See photograph of a concert drumstick no. 2042.

No. 2043. alita - small elongated drum (sounding given as di-di-di-di-di). One of the instruments played by the hand during the dances of O'Hondo. Also used by the Medics as accompaniment of a single dancer.

No. 2044. alita - a drum as above, the stick to beat it is called "mende-de" no. 2044.

No. 2045.万多 - a grider he call point enrique - the maff negrate = the grider of basket.
Mangana May 1913

No. 2045 Work - chamchambanga
- arrows of the Bangla.

The Bangla use shafts of wood, of the stalk, of a palm. The Bangla are very proud of their arrows. They pretend they go as far as the bullets of a rifle. This quarreler was given by Ohondo | contains 100 arrows, near the base he mixed some dust of a genet (Hendix).

No. 2046. Kegwene - a basket with a cover - that woman carry on their back. Used chiefly for their heavier smaller articles of house hold use.

No. 2047. Ogezi - or aji

the barkcloth of Ohondo called nakoda - from another species of fig tree with big leaves.
No. 2049. \[Pres.\] cloth is much lighter colored. I considered a better quality than given preference by everybody.

No. 2050. Nothing - the hat of onondo with two large bunches of green feathers of guineafowl called negortobadumut. There is another head in the collection which lacks these bunches but has the more important bunch of feathers of a tattoo - a large checked eagle.

No. 2051. requeso - 3 bunches of bristles of the warthog painted at the belt [see photograph].

two small bunches put on the vest. Onondo's dancing apparel

No. 2052. adanai - a bunch of potato skin. Onondo carries in his belt during the dances. See cut No. 1451 [photograph]. This is the entire dancing outfit.
Maingana May 1913.

No. 2052. Of Shondo, though he promised me another belt of buffalo skin, which he lately wore.

No. 2053. Namacalle — a bunch of white feathers from capuchons mounted on a bone pin put in the hair of Musonda & the first wife of Shondo during dances.

No. 2054. A bunch of red feathers some of the gray parrot — agwa — & some of plantain calms — nomma. Be parrt feathers the given considerable preference but both feathers was formerly a privilege of chief & nobles.

No. 2055. Nekhada — the cloth the Mangbetu women carry in front.

No. 2056. Negono — an article — they have all sizes of anor, made upon which the fursly molten iron is heate.
No 2056 are especially large, but
of cruder form.
No 2057. nhonode - a hammer
with handle, used generally
in making the better
sort of work, such as knives,
small hatchets, etc.

Objects from Agande. (March 26th)
No 2058. a pair of carved wooden stands - no
work in the Agande language and
No 2058. contained a pair of betel
nuts brought from back of Betelnu
in Agande village.
No 2059. Betelnu - a receptacle
made of bark with cover
representing 'a dish for eating
coconut' from Betelnu.

No 2060. Madeira - a musical
instrument - a resonating
box of some splinters of
the shafts of palms fastened
to another board. see photograph
within Agande. from Betelnu.
Nyangara May 1915

No. 2061. Degweli - a comb carved out of wood - from Manziga people.
No. 2062. Mbaza - pipes carved by the chief K. Wendi near Dinga.
No. 2067. Bodo - a sort of knee-band flattened bands of brass or copper passed over a strip of leather. Worn by an Ugande (Manziga people) right below the knee, two on each limb, the same fellow had the belt collar 2068.
No. 2069. Mangwaa - a hatchet used for building huts.
No. 2070. Mangongo - a heavy knife from the Ugande Manziga.
No. 2071. Mangwaa - a knife used in plantations.
No. 2072 malabe — from Pito —
evidently made by the Azande
in imitation of those of
a similar form called by the
Mangbetu nododa, a large
knife with point turned
at a rectangle 9 every handle
No. 2073 moila — knives with iron handle
No. 2074 made by the Azande near Kala
nothing like this does not
occur in the North.
No. 2075, 2076, 2077, 2078, 2079, 2080
No. 2081, 2082, 2083
Nine knives from Pito —
probably from the Malabe
or Alabina
No. 2084 a knife with blade of brass 4
handle covered with strip of copper
No. 2085 knife — probably from the
Medje
No. 2086 knife probably from
the Azande near Kala
No. 2087 and 2088 two small knife
knives of the Alabina, one
piece well decorated.
Mangara May 1915

No. 2089 a hat-pit of copper of the Abarumbe.

No. 2090. 
Lipii - hair or hat needles - glass
2091 of the Azande - from Mangaza
2092 village of Bafuka - used
by men & women

2093 Mangili also called or hat needles
2094 from Azande a number
2095 of different forms.
2096 2097 2098 2099 2100 2101

No. 2102

No. 2103 Condii two Azande harka, one
from Kungui, the large one, the
smaller from Mangaza.

No. 2105. Ndimu - a Mangaza harka
the latter adopted it from the
Azande, but the peg on partly
the Azande to the left, & the Mangaza
to the right.

No. 2106 a hat quadrupled of a Mangala

No. 2107 Larigi - the carinnes of dogs

Nado = a woven cap - the cap
Nangara May 1913

442107 V of Maude worn underneath the hat

4108 V a woman cap with affection
42109 V enelvi — a pair of ornaments of brae from a Manghele man, see photograph

42110 V dominoni — a case carried on the back arranged from the head of a man, is a gold small enamels etc. are used in the same manner.

42112 V a belt of Buffalo hide given by Ahondo, decorated with two points of ivory, two brass buckles, a lion emblem, emblem a belt.

42113 V a prehistoric stone implement of lenmati, called by the Mangbele "nallaharnambri" by the Yanda "umbria", both tribes believe that these are the sockets of the lightning they hold that those who touch human beings are destroyed with
Mazara May 1913,

No. 2117

 rumored. The latter is a fine specimen measuring 315 mm in length 9 48 mm wide. No. 2115 has been presented by the Adm.

No. 2116

Maurice Siffre.

No. 2117

Magnetite — from paragne 20 miles northward, found in considerable quantities reduced to iron by heating.

No. 2118

Beninoma two Mangletech —

No. 2119

shields

No. 2120

Mlana — an Azande pipe from Manzega 1175 mm long. with a bowl as a mouthpiece of a bowl for the tobacco. The top of the bowl have been packed separately. 2 ml.

No. 2121

Mangletech, pottery, Wollots.

No. 2122

reeds

No. 2123

Same with one head.

No. 2124

An ivory horn on the head of Mangletech woman
2125. Two boxes carved in wrong decorated.
2126.
2127. Three heads carved in ivory; they are by no means fetishes; pure decorative or amusing.
2128. A woman figure.
2129. A sort of small cup with two heads in relief.
2130. 
2131. 
2137. 2138. Two ivory heads pinned with head of Mangbein woman.
2139. 2140. 2141. 2142. 2143. Finger rings in ivory; they are used by practically all natives.
2144. 2145. Two finger rings in ivory; they are used by men, women alike Mangbein.
2146. A neck lace of boar's, lions, hyena, and snakes, worn by men and women alike Mangbein.
2147. A small knife with carved head in wood.
Mangana June 1913

No. 4709

2148. Two calabashes mostly
2149. Engraved by an Azande
near Petro & Songy

Presented by Mr. Adjunct
Superintendent Mr. Setton.

No. 2150. 2151. 2152. 2153. 2154. 2155. and
Lances of Azande from Petro

No. 2156. A short lance from Dafunka (Azande)

used for fishing

No. 2157. A lance with staff decorated with bone
and copper bands with traces of lion print
from Dafunka

No. 2158. A mat, made by natives of Chode

Bangula - Mangleben

Plaster cast of face of Tubia

Duba - son of Mangala, brother

Tubia - chief of Mangleben

near Banga - see Photograph.

No. 2159. Bilaangala - (plastercast of face)

Son of Ngimbai who is a

younger brother of Mangala. Also

Neltrada - (plastercast of face)

a woman of chief Tubia
Bruny  June 27/1913

No. 2161.  Her father is Nyima a Mangbetu
          Her mother a Medje.  Photograph

No. 2162.  Tanka     (plastercast of face)
          The firstborn son of Ayanga
          Considered the principal
          chief of the Mangbetu
          His village is about 5000
          march from Bruny towards
          Nela... see photographs
          plastercast of Tanka's hand
          (DANKA)

No. 2163.  Nia Pu     Mapu the firstborn
          son of Tanka, plastercast
          of face, see photographs
          Mamoro (MAMORO)  The second
          son of Tanka.  see plastercast
          of face, see photographs

No. 2164.  Senze (SENZEL) son of Nadii
          Who is a brother of Ayanga's
          a pure Mangbetu plastercast
          of face, see photographs

No. 2165.  Alenii - a woman of Tanka
          a Medje see plastercast of
          face, see photographs
Vango, June 27, 1903

2168. Xengwanana (DENGWANA), daughter of Kanyau. Her mother is Nengwanana, a woman of Tanha, a Manglieum woman.

2169. Nengwanana, a woman of Tikughe. (NOMUME) from a mother who is a male. See plaster cast of face and photographs. Plattemieng.

2170. Nembembele - a sort of cells jointed in the middle, used by the Manglieum in dances. The cells are then rocked rapidly on the ground (see photograph) 9 beaten alternately by sliding movement with a stick covered with rubber (held in place by a sort of needleworked bag). The cells are also held in the left hand at the joint which is pressed repeatedly against the side. The cells are then slowly alternately.
Boruga June 28/1913

No. 2171 - beaten to announce the arrival of the chief when visiting or when drinking his beer.

No. 2172 - asiribi - handcuffs as used by the more important chief.

No. 2173 - naglabadu - a piece of iron on a stick as the Mangbetu arrange the first manipulations without any pliers, sometimes two scraps are used to the ked - hot iron out of the coals.

Mabide - a small hammer is used by the Mangbetu.

Mangide - a relic of a chief (Malaga - the brother of Okono a Banga).

Mambile - a sickle-shaped knife with carved ivory handle.

Mambile - a sickle-shaped knife with a wooden handle covered with ironwire.

Endanza - a long carved knife with ivory handle made.

by the Alahua.
Bungu June 28/1913

No 2179. Aleagumbi - Hatchet with slightly decorated blade

No 2180. Emerencini - a round depressed pot for water or beer (Malambo)

No 2181. The Balagben - a large seat - round - carved of a single piece of wood, only used by chiefs.

No 2182. Kholulien - a pedestal for jars.

No 2183. Edubunum - a dish for vegetables.

No 2184. Neharalein - a box for stationery, small objects to be kept in the house or on the road.

No 2185. Mangleetheku (Head of a Mangleetin) used only for decorative or sporting reasons - a large figure with a (Neharalein) box in the center no fetish.

No 2186. Neboro - a belt used by the Mangleetin above their real belt that holds the barkcloth, used now at dances & ceremonies.
No. 2/86 gave protection to the abdomen against spears and arrows, the wounds in these regions are especially threaded.

No. 2/87: a giraffe-skin belt.
No. 2/88: a flybrush of the hair of a man-thief, with a nekia - the hole on the tip which is filled with some magic powder, said to kill or render sick those whom the possessor has in mind when he blows into it.

No. 2/89: a whistling whistle carried by many Mangbetu on their heads; chiefs have whole sets of these.

Whistles of various sizes grower.

No. 2/90: a bracelet, a sort of protection for large armlets of brass are worn, often only decorative.

No. 2/91: a band worn during man-thief ceremonies, a skin of a civet is stuffed underneath.

No. 2/92: to the present specimen, the tip is often decorated with the red tail-feathers of the suny parrot.
Bonina, June 1913

No. 2193 Rome - the tail of a crested
worm, worn during dances often, ten
or more by the important chiefs.

No. 2194 Rome, a string of vertegy brooches
 worn at the belt during dances
by chiefs.

No. 2195 Nebenda (Alienala) hair from
the grayass tail worn about the
waist of a woman.

No. 2196 Edugu (hat) of a Mungletn.

No. 2197 Edugu (hat) mandalunngi
feathers of the paradise fly-catcher
ombo (feathers of a Rainbow)
the hat of the Mungletn chief
Sengel.

No. 2198 Onda - strings of vertegy
bristles, worn by women about
the waist or crosswise by men
over the breast of shoulders.

No. 2199 Yogo - (ivory) a knife
carved in woman's or man's head.
(made only for white men)
has therefore no native name)
No. 2206. Asanga - an ivory hat-needle
with concave dish
No. 2201. Genika - hair-needle used as decoration by Mangbetha
Women - with carved head
No. 2202. Genika - hair-needle of ivory
No. 2203. Palarahymbi - Stone implement
No. 2204. A stone implement

No. 2205. Haru - a Mangbetha Lance
No. 2206. Obala - a two-headed lance
made by the Mangbetha probably
on the advice of white men.

No. 2207. 2208. 2209. 2210. How
Mangbetha Bracelets
No. 2211. An armlet worn below the biceps
by an old Mangbetha
No. 2212. 2213. 2214. 2215. 2216. 2217
Mangbetha hair-needles
bowed in ivory (for women)
No. 2218. Worn often in pairs
Bunge 1913
July

2218. a jug - from Santa
2219. a section of the midri of the
Raphia serving as a
receptacle for the feathers
of the Paradiseflycatcher
which to wear is a privilege
of the Mangbetu chief
I called Mandalungwe. In this
section is the branch
of about 20 feathers that Santa
wor. W. presented it in his
case.

2220, 2221, 2222, 2223, 2224, 2225
feet of Mangbetu

2226. a belt to be fastened above
the ordinary belt for protection
a frico sample with warthog
(turtles in front)

2227. a woman's cloth painted with Bungu
2228. woman's ostentation of Raphia
fibre (blackish brown)

2229 & 2230 Mangbetu women's waist
ends of leather (hide)
2231 2232. Two Mang betu baskets
3659 3649
2233. A woman's figure carved in wood (like No. 2185) with a box in the middle.
3712
2234. A bundle representing the various gifts presented by a man for his wife to her parents. Though
3765 a woman is considered the property of a man the custom has it that they are not bought as generally believed by white
mean—outright, but the husband is obliged not only to make continued presents throughout the life of his wife but certain events, such as
birth, illness of her as well as on other occasions he is to make small donations such as knives, oparas, chicken. After the woman escapes if
the husband does not follow this often onerous custom
June 14, 1913.

N 2834 of the last unnumbered by new gift. It is then possible that women keep very long with her husband before running away. A common feature which gives rise to continued fables.

N 2735 a sort of knob of fine action to be put in the hole made in the left side of the stone.

N 2236, 2237 two tops used by children of the morning races. To make it spin proceed as follows: the string is put through the hole of the second stick so they are placed together. The end of the string is placed downwards from the longer end of the top. The knot is tied on the stick and tightened until the two strings meet and come together. The stick at the end of the string is held in the left hand, the other

(Handwritten notes with some corrections and additions.)
MURRAH July 1913

No 2236 stick of bamboo off rapidly broken.

No 2237. what sets the top spinning.

On July 10 August 1913 both children probably.

The fruit designed as a cap for children.

Hats of Alcarandero.

2238. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. The first five are especially common among...the Alcarandero. No 2242 belonged to a woman whose entire outfit has been preserved for the collection see No 2253-6.

No 2253. The medicine string that was worn about the shoulders of the Alcarandaro. An old Alcarandaro women, some of the particles followed twigs are so called medicine whistles. If the knowing ones blow into a man can become sick, die, can become healthy or poor, lucky or unhappy.
Aug 9 1913

2253

The whistles being cut from different species of woods have each one of their particular properties. The horn as well as the small calabash contain grease 9 powder of magic properties. The natives are afraid to handle these things.

2254

The bracelet of whistles

2255

The amulet

2256

The great whistle in form of a paddle.

2257

The others about which some dances are performed. Dancers dress themselves in the grasses that also possess magic properties and help that the dancers in the stages of high excitement see the persons that have done mischiefs or to whom misfortune may befall.
Pohe Aug 1913

4257 In this way they either strike or warn the persons. These women and men enjoy considerable authority.

4258 A carved walking stick of the Abarambo.

4259 2260. Two whips of lightning, the first women over.

No. 2261 A sort of instrument of rattan with the head of a snake, the eyesimitated by blue beads.

No. 2262 An Abarambo tooth brush, very common of rattan frayed out on one side grafted on the other and put into the ground when a man seat.

When sitting a piece of a small trunk of very decorated, contained some medicine powder worn at the belt.

No. 2262 4263 Medicine whistles, worn at the belt.

Worn across the shoulde by a dancer of the men.
Potto Aug. 1913.
No. 2266. A band worn across the shoulder by a dancer of the "Man." The carnivore teeth are the bracelet.
No. 2267. 9 2268. two bracelets only decorative
No. 2269. A string of fruiting magic whistles of two bear teeth of a dancer of the "Man" worn across the shoulder.
No. 2270. a bracelet
No. 2271. 2272. a brass copper bracelet, iron bracelet, spike through the mangbetu. A nudge are also common.
No. 2273. 9 2274. necklaces for women, the curved side of the teeth touches the skin.
No. 2275. An armlet, that prevents illness.
No. 2276. 2277. 2278. 2279. 2280. 2281. sort of flat breast cones under the arm by a small string that passes above the shoulder.
Riko Aug. 1913

No. 2282. An Alarambo Alice
3645
No. 2283. 2284. Alarambo fly-brooches
3646
of the fiddle from the oil palm.
No. 2285. 2286. 2287. 2288. 2289. and
3565
stitch upon win on the hinda
3564
by the women.
No. 2290. 2291. 2292. free vestment
for women. the second of
3570
shag hide. the third of bran
3565
turned after a load of hide.
No. 2293. 2294. 2295. dishes served in
3781
wood - Alarambo.
19296. 2297. 2298. 2299. 2300. 2301.
5120
six mats as the Alarambo
1931
on their beds.
No. 2302. 2303. 2304. 2305. 2306. 2307
5102
2308. 2309. 2310. 2311. 2312. 2313. 2314
5105
2315. 2316. fourteen mats cut
5106
from the chaff of Alarambo
showing the best patterns.
2317. 2318. Free combs as made
3640
freely in very region are
3642
worked in.
Rocho Aug. 1912

No. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359.

nineteen combs as worn by Abramo Ho women in their hair.

No. 2338. 2339. 2340. Three Abramo knives used for various work.

No. 2341. A chain as made by the Abramo.

No. 2342. A finger ring in brass.

No. 2343. A earring of an old man.

No. 2344. 2345. 2346. 2347. Four tin hat pins - Abramo.

No. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. Two hat pins of brass No. 2348 with an wing.

No. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365.

Five pins of bone No. 2358 a hatpin, the other receivins for women, used also to take out jiggers ok.
Pokoo Aug. 1913

No. 2363 - An empty horn 70 cm long.
No. 2364 - A horn of a stiltingna 40 cm long.
No. 2365 - 9 2366 - Clappers of Aberambo.
No. 2367 - 2368 - Cork of whistle, used on the road to announce their arrival or departure from a village.
No. 2369 - 2370 - Two single horns of the stiltingna (a tube like occurring in derelict sites). The Aberambo preserve it as a medicine.

No. 2371 - A hat pin of brass very ample. It is a round stick that ornaments the head of the dancer of Philo.
No. 2372 - 2373 - Three branches in all, the crown of leaves that ornament the head of the dance of the Men of Ramella.
No. 2374 - 2375 - A set of the Men of Ramella.
Poole Aug 1913

m. 2388 Things that are fastened
in front of the leaves to
keep them standing upright
made of cornstarch.

m. 2383 Nine strings of pig bristles
used by the dancer of the
"Hu'Hound" (Hawali)

m. 2384 A bunch of 50 tails of
geek, wildcat, monkey,
used in the "Hu'Hound"
key and fastened about the
waist.

m. 2385 A bunch of 20 pins as
used by the dancer of the
"Hu'Hound" mostly green,
crush 9

m. 2386 Fifteen bunches of feathers
mounted on wooden pins
by means of which the
bunches of pig bristles are
fastened to the hair of the
dancer see page 2372.

See Photograph.
Pine Aug. 1912

No. 2387
2750

four armlets to which the dancers of the "Yee pheerand" attach some kind of twisted grass (as may be seen by the example) or also a gourd tail, often the skin of a gourd is pushed between the armlet & the skin two cords (tied red) to which is attached which the dancers of the "Yee pheerand" fasten the tail, skin, & green vegetation about the waist.

The tail of a mane, used also during the dances, fastened to the waist.

a bundle of red parrot feathers mounted on top of the hat of chaps, this one also worn on the side of the hat & having the magic power of giving good health.

the cloth (handicloth) as the Alaramko wear like the mountain bands.
Aug. 1913

2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404

Some choice examples of Azeembo pottery.

The ordinary pottery is much like that of the Masgathy

of Azande.

Tribes: Azande.

No. 2405, 2406, 2407, 2408 from khat of Azande from south of Rhodesia.

No. 2409, an Azande music made of ear of wood.

No. 2410, the cord of leather used as varaka for women.

No. 2411, a fly broom of ignathobristle.

No. 2412, necklace made of copper beads.

No. 2413, 2414, two leopard-camino.

No. 2415, bracelet of a secret society (itch) of 1500 to put these men in songs.
Forno Aug 1913
62417 92418 The hat of the cap ornamented with cane- shells see photo
No 2419 Ball of wood, the hand is passed through the leather
the hollowed part upward shaken vigorously
No 2420 An azande knife for heavier field work, handle
ornamented with brass copper bands
No 2421 A house hold knife
No 2422 A wood carving knife, one blade for various sticks of work
No 2423 Two caps engraved [gourds] with handles
No 2425 A gourd to carry wine in engraved.

No 2426 2 427 2428 2429 2430 2431
2432 2433 2434 2435 2436 2437
2438 2439 2440 2441 2442
2443 2444 2445 2446 2447 2448
2449 2450 2451 2452 2453 2454
2455 2456 2457
Thirty two gourds
Pohoe Aug 1913.

24266 is the Azande woman use on their hair. From the simplest to the more elaborate models.

2457

2458. 9 2459. A stick of chalk to put the leaves on.

2460. Which they wipe of the transparent horn that pierces uniting more carved in ivory or the Maucho.


No. 2468. 2469. 2470. 2471. 2472. Ornamental hairpins of the Azande in trees.

No. 2473. A hairpin of stone which are commonly worn.

2474. 2475. Hair pins of iron not yet finished.

No. 2476. An Azande hat.

No. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. Ten dishes sample of ornamented as used by the Azande.
Polo Aug. 1913.

2487. 2488. 2489. Three stools for women carved in wood

No. 2490. A large stool carved in wood of the chief Kipate.

No. 2491. A song carved in wood with the head of a buffalo

No. 2492. 2493. 2494. 2495. 2496. Five examples of Ayande Pottery

No. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. Eight figures carved in wood, made for mlee sport, no peti?

No. 2505. A box on a pedestal with carved head

No. 2506. A bell, that is rounded when Kipate was drinking wine carved head.

No. 2507. A head sewn from a song like No. 2491 in Kipate village

No. 2508. A mortar with the gentile head that has a carved human head.
Poko August 19/3

No. 1504 a hand in which an Iyanda woman carried her child. They usually have reed woven bands as the Mpondo.

No. 2510 a basket in which they carry their food & various objects.

No. 2516 baga (a sort of money) of the Bantu. Called 'Mapuka' & used for transactions between Amadi & Dambike.

No. 2512 fold — a sort of money (copper) — divine value approximately 5x10c.

No. 2513-2514 small money horns of the Mpondo (Mapuka).

No. 2515, 2516 two combs of the Mpondo.

No. 2517 a knife of the Mpondo.

No. 2518 a ivory point worn on the head by the Mpondo.

No. 2519, 2520 an earring worn on the ear ornament of the Mpondo.

No. 2521-2525 pure.
Pulno August 1913

No. 2526. a cap of an old Agande worn underneath the hat like the Mangbetu.

No. 2527. the Bagheli, a hairdress of the Agande women that can be taken off, made from hair of other persons.

No. 2528. a comb worn in front of the Bagheli as forehead.

No. 2529. a hat pin of brass Agande.

No. 2530. a hairpin.

No. 2531. a braider also used for operations of circumcision.

No. 2532. a small band to fix the hair down for women.

No. 2533. a carved figure on pedetals with hole in the middle.

No. 2534. a belt with a tuft of bristles from the tip of the elephant's tail (see photo of the chief Jafita.

No. 2535. a good example of an Agande shield.
Boho August 1912

2536. a brown knife, decorated heel of the shield

2537. a decorated barkcloth (Luganda)

2538. a pot of Kungwa

2539. for cooking meat etc.

2540. a woven cloth, thought from a Naluguru, lent made by
the Alabura and other natives of the western side of the
Kwevumbe.

2541. man and woman from Bungoma

2542. elephant - an elephant

3821. Putting a man

3830. "elephant"

3832. "elephant feeding in a plantation

3833. "elephant feeding in a plantation

3834. showing the trap set above his shoulders." An ivory is

placed to an enormous block of wood (too small in
the painting). It fixed don't

a lama. Of the elephant
Rotho Aug. 1913

[3832]

... pushes the boma aside, the block drops usually down on his shoulders. This keeps have given rise to accidents are forbidden by law.

No. 2544. "Elephant" the Artiz has tried to shade the body.

No. 2545. an elephant,

No. 2546. an elephants,

No. 2547. an elephant charging

No. 2548. elephant shooting an arrow

at a y.g. elephant entering a plantation.

No. 2549. Elephants

No. 2550. elephant

No. 2551. native shooting an arrow at a y.g. elephant

No. 2552. elephant

No. 2553. elephant feeding in a plantation

No. 2554. a large crowd with several elephants

No. 2555. black band of cloth with brown

No. 2556. painting of elephants
Roko Aug. 1912

No. 2557. A frieze band of human hair for binding the head. Pigiagi

No. 2558. A frieze band of the fibre of kapia.

No. 2559. 2560. Two epauzing tops.

No. 2561. A basket of copper (gold) for making chink (hemingroo) building put also used for leatherwork (Bande) women.

No. 2562. Hampi, iron, decorated.

No. 2563. Hami, women, brass, double with loop.


No. 2565. Chins of brass & copper.

No. 2566. 2567. 2568. 2569. 2570. 2571. Seven Aprons of the mid of Bande women.

No. 2572. A horn of (the Sitintse) an antelope with a map.

No. 2573. Pigm. 2574. 2575. 2576. Three combs. The first two decorative. The area of men only. Nowadays in the hair.
Poko Aug. 1913

No. 5577. Hr Agande hat - men.
No. 2578. The hairdress of an Agande woman - Bag bedi cut right from her head with all the accessory bands (Bree) see photograph.

No. 2580. A frontal band, with horry shells.

No. 2581. A waistband horry shells for women.

No. 2582. Dissedel to ornament iron work also to cut the teeth - to produce their typical shape colored by different individuals, not strictly tribal but this region.

No. 2583. Small Acheambo pottery.
No. 2584, 2585, 2586, 2587. Used as drinking cups. Some without handles also for oil.

No. 2588. Agande hat - men.
No. 2590. West belt - leather cords.
No. 3569. Acheambo - women.
Dubia Aug 1913

No 2591 a bundle of jet-worked bristles used by the dancer of the
Men ('Ahrambo) on the head
No 2592 a comb partly made out
No 2593, 2594, 2595, 2596 four wooden dishes - 'Ahrambo
decorated

No 2597 a mat - 'Ahrambo
No 2598 ivory figure - woman - TH. 222 mm
Made by 'Azande

No 2599 ivory figure - woman with 'Baghda':
the typical hairdress of the 'Azande
of this region TH. 247 mm.

No 2600 ivory figure, woman - with
'Bunga' on the lower portion
of her face ('K季节's stream) TH. 241 mm

No 2601 ivory figure, TH. 178 mm
No 2602 ivory figure, woman TH. 160 mm

No 2603 a horn carved in ivory with
engraved figures - 'Azande' figura'
TH. 95 cm long. The figures represent below 2. Two hunters
attacking a herd of Elephants.
Dolo Aug 1913.

2602 2/ Woman chopping wood.
2/ Woman laving out a jipja
from her husband toe.
4/ A woman with Bagdad *
meaning a child.
5/ A bird eating a legand
6/ Two women crushing
(corn) food in a morter.
7/ An agande chief
greeting one his wises.
8/ Two women, putting
on the Bavan* (black color
of the juice of gardenia) for
decorative designs on the skin.
9/ The face.
10/ A warrior with shield
12/ Throwing knife.
13/ A man inviting his wife
a horn carved in wood with
figures engraved representing
1/ A medicine man in full
attire to whom a woman
has brought her sick child.
Pitts Aug 1913

[at the right] behind her seated two fellow women shaking their rattles, at the left two men beating drums so the medicine man at the door may be successful as on it depends the recovery of the child. Alone are three women, that bring presents to the mother at the first wood. At second wood, the bird were to [in a bottle] a cup of white man's wine.

2. A chief to whom a woman offers a cup of wine, three times keeping back for a sign of wealth. Notice the typical European posture of the first woman.

3. Avoid eating a snake
4. A snake having a wallow a bride's food. Be bride with
Pojo Aug. 1913

1604. This ingenious device is being used by the struggling position. A woman nursing her child with a basket on her head.

61. The Azande with bow and arrow.

7. The chief hearing a palaver, the woman at the left complaining. The witch explained that the ill treatment was possibly caused as she was very thin and had no belly. She hoped a woman's head with the "lagledi" (the typical hairdress of the Azande of this region) Tl. 89 cts.

No. 2605. 92606. Two carved spoons (ladles) made by an Azande.

No. 2607. 92608. Two dress pins, worn by the Azande Alkabembo Azande and typical of the Alkabema.

No. 2609. A writing cover [Azande].

Black hole.
Dako Aug. 1913

No. 2610. Two lances, made by the Mayanga, No. 2611. near Gombe, also by the
near Gombe, also by the
Motum, the Mangbelles

of the Mother.

No. 2612. Two lances made by the

No. 2613. Mangels, (9 other tribes near

Mangels, (9 other tribes near
the Ubangi.)

No. 2614. 9 2615 Two mats, made by

the Bangela Mandele, of

Pandro, presented by

mon. Rossa, procureen

du Pti. Mangala. Though

received greatly damaged

they were believed interesting
samples, he desired for the
collections.

No. 2616. 2617. 2618. 2619. 2620. 2621.

He expressed the first two all

decorated - Agande.

No. 2622. 9 2623. Two lances, roughly forged,

not yet finished - Agande.

No. 2624. A sort of seat - ornamented

with human figures

made by the Gande, though not
PoHo Aug 1913

No. 2625: Afternoon made of elephant hair
No. 2626: A sword made by the Chagga.
            Near Kela, length 6 ft. 1 in.
No. 2627: A lance, wooden black shaft
            with brass flattened decoration
            (Makwe)
No. 2628: Lance - Agande
No. 2629: Lance - Agande - all iron
            decorated (Baroof Agande)
No. 2630: A knife - handle curved
            decorated (Alakina).
            Agande boy always carries
            a knife like this behind
            him. (Bunge - Upside)
No. 2631: Mawanga-A knife used for
            agriculture (clearing jackass
            plus to cut down corn stalks)
No. 2632: Mawide - a large knife
            with rattled iron, decorated
No. 2633: Mawide - similar knife falling
            as above but smaller
No. 2634: Rene - similar knife like Mawide
            but with handle (iron)
            in form of a railhead)
Ange Sept. 1913

No. 2635. Rene bisache - knife as preceding all iron.
No. 2636. Ngongo - all iron - used by Angege to cut the submasin plants into two halves - fragments.
No. 2687. Ngamagamo - an adze - decorated.
No. 2638. Mangava - an adze.
No. 2640. Ngongo - a working knife.
No. 2641. Sekibini - (memories) sandal.
No. 2642. Bande - (a press on which to make)
No. 2643. Libande - hammer.
No. 2644. 19 bells - as used for dances fastened on the ankala.
No. 2645. Mangilli - a sort of hair pin to be put in front of the Baghedi and dance.
No. 2646. Mangilli - a large hairpin also for the Baghedi.
No. 2647. Manambale - bracelet of copper beads.
No. 2648. Imigna - decoration to be worn on the ears, a large
Aug 9th 1912

No. 2648 wooden pin with point cut off, decorated bits copper on top g with flattened brass at the end (see photo)

No. 2649 pair of Ke'ingwa as above

No. 2650 Mata (the name for brass)

This particular one made by the Mainsebeni of Zandwela.

A piece of flattened brass decorated worn as a belt's anchor.

No. 2651 Mangili - sikini - two hair pins of brass, decorated worn by both sexes

No. 2652 Biiki - the body of the windpipe used by blacksmith

No. 2653 Tunleko - the piece of wood with which they turn about the vion and bit, when the vion is practically smoked.

When beginning it was about 1/2 feet longer.
Kwange Sept 1913

2655. Taka - the shorel with which the charcoal is faced on the blazing fire; also when smiting
2661. Toro - the basket flat on which the charcoal is kept.
2656. Gaga - the sort of gaptan used by the women to cover their heads.

2657. Bulana - same as above but black worn by the older females.

2663. Bahama - same but made of blackened bark.

2664. Same as above.

2668. Sognali - two comb.

2669. Also used by the Zande women to stick into hea/kindren - as a decoration.

2670. Mika - four decorated calabashes tied with handles. Various designs.

2672. Made by Zande.

2674. Sile - rather remarkable.
Cheong. Sept 1913.

No. 1675. 2676. 2677. 2678. 2679.

The latter also remarkable.

No. 2680. Hat made of the skin of the white-bearded cobra.

No. 2681. Hat made of the skin of a jaguar.

No. 2682. Hat made of the skin of the cynocephalus, decorated with the feathers of the large crested forest eagle, and the tail's feathers of the jay parrot.

No. 2683. Siein & port patch like.

No. 2684. Basket in which the grains of pumpkins are placed.

The opening closed with leafy & the baskets within the ground.

The cover of the grains is then broken & the kernels ground on stones & eaten. Repasted.

No. 2685. Grains here in the fresh are very small & this method works very well.

No. 2685. Mangu - a basket woven from the fibres (split) of reeds.
Mangai, Sept. 1915

No. 1686 | mangu - a basket - so precisely used by blacksmiths to carry their hammers, tools, brushes, other material.
No. 2687 | fuga - a small basket to plant in pigsties.
No. 2688 | 2689 | 2690 | Aria - fly-trap, carried usually only by the older people (men), made from the centre of the lateral leaves of the oilpalms.
No. 2691 | gilek - a string made of fibre - worn as necklace by boys & girls.
No. 2692 | an armlet.
No. 2693 | 2694 | sanguana (a decorative string band) - used about the waist by girls.
No. 2695 | 2696 | 2697 | sanguana - waist bands worn by both sexes.
No. 2698 | nekada - thin band of fibre, aganda without cases reddened by jule or also bleached.
Cherche Sept 1913.

No. 2709. worn by both sexes also in front of the baghdoi.
No. 2701. Mangoti — strings of braidedNo. 2702. — 2703. hair, that these azande well in front of their head
or in case of women in front of their hairdresses.

No. 2704. Jua — a band used to carry children (by women only)
made by men.

No. 2705. Lebecha — a belt worn by men.

No. 2706. Gola — a leglet worn far
above the ankle from a knee.

No. 2707. Hindaingo — Bracelet
of dogteeth worn with the
roots downward the covered
park touching the chin.

No. 2708. Sangiemen — fruit cleaned
hollowed & arranged to serve
as a receptacle for salt, worn
on the belt.

No. 2709. Angmorand — the cleaned
red shell of a fresh water
crab inaor.
Change Sept 1913

In 1910, I was - a block of wood arranged in the manner to permit the sliding of an upper piece between which some scraping of the piece of wood is put, if the wood stick fast (by the slings &c). Any stuff produced by this is considered as good omen, if it slides without sticking the matter is not undertaken as considered bad omen. This depends chiefly on the matter of pressure exerted by the operator it is entirely left to his judgement to make a favorable or disagreeable statement! See Photograph which shows the exact manner of his use of the instrument used by the Gante.
Aug 18 1913

Recorded for 2711.

A necklace made of cowrie shells.

2578

2600

A necklace made of beads.

2715, 18, 28.

A small piece of wood with a man's face - very remarkable.

2717.

Gusuka - a rootpick.

2716.

Gola - a decorative whistle of good luck & large fortune of the chief brave worn on the left arm.

2719.

Gola - one ornate at the belt to give children in great numbers with a human carved head.

2717.

Cylinda - large belt with a bunch of feathers of the men - g black forest.

2715.

2639.

2635.

2636.

2700.

2744.

2720.

Beaver - fur from the tail - long hair - worn by
Chungo Sept 1913 Akange-Azande

No. 2710

The chief Chungo on his refusal

Noni ad Dence. See photo.

(with a bunch of apparatups,

a bunch of thins around

I worn by the natives especially

during dances.

No. 2723. 2724. 2725. 2726. 2727.

(Ange (Comb: Regeneration)

2728. 2729. 2730. 2731. 2732.

pots used either for water

wet or oil - there is small

law as one vessel being connoised

for a special use. This depends

entirely from the choice

of its richness. Usually the

very small pots are used

either for oil (to grease their

shovels) or also as cups to drink

wine or water.

No. 2731: Adeko - a large pot for preparing

food. Put on top. 105 cm. Thrown with a thick wall.

No. 2732: Suru - a large pot. For work.

No. 2733: Persculpul. The crushed flaming

ferment are put into the vessel to

be mixed about by the container until it

becomes the proper consistency and used for drink.
Whereas Sept. 1918
No. 2734. Konumba—a large dish
with a human head carved on one end.
No. 2735. Ora—two mats as they lay on their beds. Very other day they laid it on the ground to air upon.
No. 2736. four necklets as children wear about their neck.
No. 2737, 2738, 2739, 2740. four necklaces.
No. 2741. Anigunde— a necklace of beads of brass from the daughter of Aherge (see photo).
No. 2742. Asala— a bracelet of fibre of rattan.
No. 2743. Kwe— a small band of pure cord, to carry various things such as gums or also about the waist.
No. 2744. Sofinali— comb ornamented.
No. 2745. Ikondo— a small frontal band reddened with raka.
No. 2746. Ambolo— a string of iron or brass bell to be fastened at the ankle for dance.
Alavuge Sept. 1913.

No. 2747
2747 2695

Menide - a knife - all wood
Decorated

No. 2748
2748 2698

Eape - all iron

No. 2749
2749 2667

Ngua - four sticks used to be fastened to the leaves to activate the bellows. The stick is pushed into the central depression of the thing (fingers) through one of the holes. Four sets of these leaves are fastened to the (Mendil) Re... Woody body.

No. 2750

Three sets of leaves to be fasten... upon the Mendil.

No. 2751 9 2752
2751 2610

Magel - a decorative elongated flat moon used by the Zandex of this region on the end of their chunlule twigs.

No. 2753
2597

Bidele - a bracelet of fibres

No. 2754
2754 4869

Sagueli - a comb of ivory

No. 2755
2755 2605

Ingunde - two strings of beads of brass, worn by women
Aberge Sept. 1913.
No. 2755 about 2½ feet waist.
No. 2756
No. 2757
No. 2758

Anamboole - three things of elongated beads, worn about the waist by women, often also about the neck, gauntlets at all the heads of men.

(Anamboole = the small beads
Bembe = the two large beads
Kabamba = the two pieces of copper beaten in imitation of leopard teeth (tambies), a place which they did not want to depart with as being a possession inherited from their ancestors.

No. 2759, 2760
Kapo peko - made by the Agande, a sort of cloth made of the fibre of the Raphia palm
One string of brass beads 3275.
An ivory horn with engraved figures, below, Agande hunting elephants. Two men with an elongated drum drive the elephants.
from the plantations of Regent, proposed to pass a certain tract of land and to install themselves upon a large tree just above the trail. They repaired to watch the right moment to fire their puffers upon the biggest elephant. Very often they succeeded thus to kill good hunters. Right above the forest there were four hunters with a dog having its clapper about its neck in front. All of them had their spears but three of them carry the nets into which the animal ran and entangle themselves, making it easy to spear them. Further up a man, feeling his wife or mother-in-law was ill, killed her with his knife. Further up, the brothers drinking wine, two of them with long hollow sticks from behind...
Aug 18th 1913

He often sits on his chair
andBeam the eyes with the light and
the gait of the hare are provided.
Above a woman offering
some water to her husband
who sits on his chair. Above
a man standing beside
his wife who holds some wood
and a woman in her hand to offer
him to drink. The best
thing for these women they
can do. Above two young
men wrestling — a common
sport in which girls often
take part. Above a man
drinking water from
a gourd & a hat eating
a leave. The comment of
most others: when an elephant
is killed or any other game
everybody is happy & people
are drinking much. Carvells
often arise, but the hot day with
the people leave. Ask for a
woman figure with "brine" in it for
A measure betw'ns ftr

giving home with engraved
figures. Below a man flapping
the palm-nuts in the act of
delivering up with the assistance
of the metal ropes. At the right
a jar after the oil boiling
I think a woman crushing
them afterwards in the mortar
a woman cleaning off all
the pulp and throwing it
on a leap on the previously
wetted ground. A man
plucking out the juice
by means of a sort of woven
bag made of a sort of woven
remind of (see cat No. 2733. Triangular"
which is kept bent about the knee above
the two ends a stick is pushed
9 from slowly wound about.
Above a portrait of the Karamuwer
Duma, but this identification is
incorrect as only set on certain
places not painted them in front of the breast. A large
2761. Snake (Python) swallowing a pig. Above a woman cleaning her husband's feet with a blackened (just into fire) conical top. The man holding a large knife (kabangloco) carried by Rene Agande. Two natives announcing the arrival of a chief, when with a horn the other wife by beating on a sort of elongated corn bell (no cat ho) above a leopard taking off with a small antelope. Two chickens (cocks) fighting. The artist's comment: "All the people are happy - the animals only are fighting now." An woman rolling a engraved figure. Below: women taking out sweet potatoes, throwing them into a basket. The women only use pointed sticks for this... A woman with her...
November 3rd 1913

2762 Child. An artist at work, cutting an ivory horn. Above: "Warambo fighting in boats." Above: a woman making the headdress of her husband stretched out on a nethalequapative bank. In front of the man: a messenger announcing a public dance - he is in full dress of the body painted in black with the face of the Gardneria (Bingara). In his right hand bow & arrow, other headdresses always accompanying him. In his left a big iron bell which he is tapping at full speed whenever he has spoken a few words or in pain of the chief, the wife, or the women. Above: A woman whose Binga is nearly finished. Above: a woman preparing the daily food in a manner, such
31st Oct 1913

1762. A French, caught plantains that were crushed in the market
or "Bagne." Retrinal of pimento or also beque. There by and
very commonly erose corn meal which afterwards is rubbed on
the stone which produces a paste-like
mass which is cooked in water
often being wrapped in leaves of
bananas.

2763. A carved ivory horn with engraved figures. Below natives climbing
up a tree to gather fruits of the
rubber vine, a man with the
fruits gott into a broug; a
woman behind cutting
one of them; on the other side
two natives having caught
the fruits as the yellow in the
free throw them down.
Right above there men a woman
having prepared the pipe to delect
prefer the men after their
Change Oct 1913

2763

Hardship of having climbed a tree. The process involves:
- Grafting a plantain, fatted and rolled up in a small bag-like container.
- Placed into a hole, then the pipe is inserted. 3/4 of two women
- Tearing the maize-flour paste
- Mound in a pit over the fire. 4/2. Two men carry a stick.
- Tossing to change the two cross ends at a bent wooden distance from each other.

Leaves of the beans are then loosened, pulled up, and
- Which makes an underlayer. They usually partake also the leaf.
- Stick by means of a scythe. 5/2. Showin a hunter opening
- A pit which has been into the unstrretched area. 6/2
- Supposed to illustrate the deteriorating of blood coagulation.
Change Oct 1913.

2763. The medicine man with knife in his chair, the two other men ready for the incision, which is in this region usually made on the forearm but also on the breast or on the forehead between the eyebrows. 9. A woman setting flour. 8. A man thrown into the air by an elephant.
9. Two men offering each other to settle their dispute by fighting.
10. Two men eating. 11. A chief in full dress, one of his wives offering a cup of rice. 12. A native shooting a monkey carrying it by fastening the tip of its tail about its neck.

No. 2764. A hatpin, made by a Mangeluim with elaborately carved top.

No. 2765. An ordinary hatpin (1 dist.)

No. 2766 & 2767. Two hammers. Agadde.

No. 2768. A fly brush with beautifully curved handle in ivory, made by a Mangeluim.
Ahmege Oct. 1913.
2769
A box carved in ivory by a Mangheka
and the engraved figures by an
Amande. On top a man's head.
I make attacking a bird—
a man greeting a woman—
a man beating his wife—
a man sleeping on his bed.

2770
A large ivory horn Th. 837, mm. along
be curve. Made by a Mangheka
from mungara. It has not
been pierced. But I did not think
it worth while that the artist should
spend 10 days on this slow process.
His time could be used more
advantageously. This is the
finest work I have seen other
artists spent two months
incarving it. The present work
was weighing 32. lbs.

2771
A knife carved in ivory
made by a Mangheka artist.

2772
An Amande lance.

2773
Makere (Makpe) — lance.
Oronge Oct 1913.

2774  Mrongol - (Makua) an edge.
2775  Moroo - a large bell, used for the chief messenger in dancing dances.

2776  2777  2778  2779 - Bohoro (ogende) girwitu

2780  Bohoro - girrner

2781  2782 - gille - waist belt cut out from pig skin

2783  Irwa - ogande - hand woven

2784  2785 - to carry the children

2786  Melonge - Makere - a waist band to take up the backstroke of a bowstring.

2786  Kole - (ogande) a magic whistle to drive off the rani.

2787  Dzika - decorated wooden bowl

2788  2789 - by the Gande.

2790  2791  2792 - gille - ogande - a carved wooden bell to be fastened to the neck of the hunting dogs.

2793  Longwa - ogande - a carved spoon.

2795  2642 - Ivensga use it.
Menge Dec 1913

1794. The head of a woman with Bagledi served as the front shot.
1795. Brono - a carved figure of a woman with Bagledi, the center forming a horn.
1796. Ngvi - a human figure partially carved in wood.
1797. Safri - (from English: excretion age) how they carry some of their minor objects, especially bedding, mats.
1798. Ma - a mat. Agandi.
1799. Sre - five agandi - hat.
2804. Mbaobi - a belt carried about the waist by men.
2805. Sense - a hat pin for men.
2806. Combo - a water or wine jar from Chenge himself.
2807. Sangu - a mortar with pestle.
2808. Mbenuglu - a sort of elongated iron bell with a stick made of a rubber ball on top. This bell is beaten during the very fights.
2808 at Bethlehem. The place to hit is near the edge where it is broken. It is held in the left hand and beaten with great force. A rare piece could not get another one as the electric smelters are said to be all dead.

2809. 2810. Two large knives. Pierre.
2811. 
2812. A large knife Chabna Baghedi. The largest I have had worn, they are fastened to the natural hair. The women wearing them are very proud of it. They never take them off except on the party rare occasions of dressing their hair. But other wise perform all the agricultural work, chopping wood, etc. with these huge affairs on the head.
This one has 50 cm. in diameter but very few are as large as this. In fact the largest I had seen was the leve only 48 cm wide.
Ahern Oct 1913

28/3, 28/4, 28/5, 28/6, 28/7, 28/8, 28/9, 28/20 eight barley mats - the very best examples.

28/21 a chair of the Z imagerys.

Makere - Mar 1914

No. 2822 2823 2824 2825 2826 2827
No. 2828 2829 2830 2831 2832 2833
No. 2834 2835 2836 2837 2838 2839
No. 2840 2841 2842 2843 2844 2845
2846 2847 2848 twenty seven mats made by Makere - women.

No. 2849 pot with handle on top.
No. 2850 pot a u on side.
No. 2851 u on side.
No. 2852 two small pots painted on a round base with a handle in the middle, a thing woven hand to carry it, used by the Makere idzum bi or bi. A beverage made from the sapmity of infusions with water, has an soothing effect.

No. 2860 dance ambaranda but afterwards causes sleep during their
January 1914

Dreams of hallucinations are the rule, under the inspirations of Nature, where all sorts of crimes are committed, because it is common belief among the tribes (Aliarambo, Pidgi, Makere, also among the Pidgi of the forest) that thus they can talk to the future if their divinatory powers are directed to it. They depict these visions as real events, but also find out if they are accidental or real events.

This beverage usually is drawn up through hollow sticks, from 1 to 6 feet in length, which are often decorated by flat beaten brass or copper, all allowing liquid to flow through them.

2852, 2853: A bundle of sticks with one bundle
2854-2855: Small pots with handles
2856: Small plate used for rubbing up objects
2857: A pot, decorated for water
2858: A sort of ladle made from Aluminate
2859: A small plate of a milker
2860: Flute made from the stalk of a leaf
2861, 2862, 2863, 2864: Baskets of the Makere
Wien, Jan 1914.
No. 2865. Trap to carry children, a simple piece of bark (cart) also used by Pygmies, commonly seen among the Makua, though they use also the head woven hand common with the Mangapea.
Nettle—used for dancing, held horizontally in front of abdomen, shaken from side to side, the end makes a musical noise, each shake with a certain intonation to each shaking.


2874. Rattle with medicine whistle.
A piece of bone, 9 a stick, a hat of Makua.

2875, 2876. (cemité) found for the war of many (Makua).
2877. Pedestal for a pot
2878. Hand (woven) from which they make hats (imitation of some imported headgears)
2879. Tools for making cord and see photograph. One or two of their sticks are set upon two sticks, plumb in the ground, the pole is rubbed with ashes on the compressed surface of these oblong pieces of wood. The pole is furnished from a creeper of which the barks is taken after setting before the rough super surface. This bark is rubbed with an edged piece of wood and becomes tan fairly soft. There are some dried leaves of this creeper bound between the bundle.
2880. The decorative arrangement that is worn on the head by women
2881. 2882. Two tools used by Bakaere have carved elaborately (round)
Majum Jan 1914
No 2883  2884  2885
2414  2415
2886  2887  2888
2414  2422  2445
2427  2421

Mortar 9 1/2" steps. Real mortars are chiefly used to grind or crush the cocoa beans and pepper over which we pour hot water. Said to be an acid sort of beverage that has the wonderful property of inducing some friend of yours to visit you or present some gift. A West Indian custom about these mortars each one drinking his liquid into his mouth by a long hollow stick, most of it is given off in a spray in saying his particular wish.

No 2886 a black cap of an old man made from the skin of a Colobus monkey.
No 2887 a small basket
No 2888 a lance - made by Re Alalina, but fairly common with the natives. The value here is about $1.50.

Medja
No 2889 (orna) with strengthened opening.
No. 2890 a block of wood with a square hole plowed up partly by wooden spikes, used by the Mudgei neighboring tribes to sample the actions of the people of the island. If one part is pushed through the weight prevents them to do any mischief.

No. 2891 a large wine pot of the Mudgei still new, when used they are always pitched out by a layer of "Rupuiga" a sort of resin about 1/3 of an inch thick as these pots are very heavy. It is preferable to transport them from "Rupuiga" when the (Banana) Plantain/Price is ready for consumption all the drinking vessels of the Bevard are turned into the "baraga" (shelter/kut) where the pots with palmarine have been standing 2 or 3 days to ferment. Old man
Medji

2891 Officers at each pot of vessels (calabashes cleft in half or only with a hole) are carried to their owners that have installed themselves outside. At a certain signal all start to drink at once or most of them over the wall up three tubes. There are of course a great many irregularities such as one man or the carrying boy drinks before the signal which provides by the ceremony dispenses the post of announcement of the affair. After drinking the best dance is done by one show their skill under the applause of their audience that year at each specially skilled movement.

2892 Native chair made by the Grand Chief Gangi near Fomo.
2893 Native chair made by the Grand Chief Nipate south of Fomo. Both chairs presented
2893. By lieutenant floridon, administrator territorials.

2894. In duty torn 401. 805 men. From below he figures represent to be figures supposed to take out hernia. 21. deaf orphee the artist observed above. 31 a priest

Mannis 41. a Bongo - Gambo, 51 a woman offering a pipe to her husband.

The ordinary kind of pipe hollowed out thick leaf or banana leaf with a stuffed pipe together with any sticks. 61. a bird swallowing a mate. 71. Blathershirt of work. 71. Gardner. man followed by one of his wives. 49 proceeded by his shield bearer. 91. a satanic dog

2895. an ivory horn f. 485 wm. a remarkably well done ollum.
Medji

2895. The figures from below. 1) Native women dancing before the man who beat the drum. These women carry usually during their dances a heavy string of shredded banana leaves. They also decorate their hairdress with some green leaves. 2) A man or woman both occupied in clearing the ground for plantation. The man is occupied in cutting down trees, the woman in hoeing over the soil. 3) An Azande with shield and spear. 4) A man drinking out of a gourd, drumming a dance. Red Azande.

2896. Small winged horn prolonged by a piece of wood. Included in the ethnology of a leopard's hide. Made by a Mangbetu.
No. 2897. hat pin of 476 mm length, carved in ivory. Three discs, the uppermost hollowed conically, as above, but 586 mm long, also with three discs.

No. 2898. hat pin as above but with one disc, 557 mm long, all three made by Magotso.

No. 2900. an ivy horn 790 mm long as used by the Mzigi, Mangbetu, Malemuta, Malita, with a woven strap & a border of elephant hide (portion from the ear. (from a chief Magotso)

No. 2901. hat pin carved of ivory with a woman's head showing the typical frog headress of the Mangbetu women. (Pangriimi)

No. 2902. Mangbetu man Metarabea, a carved human head (male) with a nose formed by a section of engraved ivory.
Mudje.

2902 book. The laugh of the figure represents the typical Honolulu of the manufacture. The engraving which has been done by an artist of the neighborhood of Poho represents a scene in front of a canal where going out with the net over his shoulder & year in hands, 1. Be not too thick for fishing but to the macarons, chiefly small envelopes & rice.

3) Two men carrying a Red River log. The make two cross cuts close together & then embeddings one pair upright & the other on the pelvic region lift up the skin of the log through a hole.

4) Shows an ague self-dressing on his chair, after having gained his without aid & offer life leaves to clean himself.
1765

2902. I a cup of wine. At his left is one of his other war who holds his spear & his shield. The center of the wood.

2903. Manglukada so far he

same as no. 2902 but the figure is representing a man's head. The engraved figures on the story represent according to the author.

a buffalohunt by five natives one of the natives is charged by the buffalo but as he can not escape does like dead on the ground. The buffalo only smells at him without understanding his purpose if his life is supposed to be saved.
Medje.

1764

2793 or of his companions near the tree is running up to his assistance having a bow with poisoned arrows. The other native has been frightened, dropped his spear and climbed to safety on a tree. Two other natives with spears on the other side of the scene finally succeeded to slay a buffalo, which causes all the women to come out. They take the meat to the village as illustrated by one woman carrying the head and another woman carrying a basket supposed to be filled with meat.

No 2904.  

Same but as 2902 but the carved figure represents the famous Herabees or the legendary called "Baghudi" who spears in the cell. The figure.
represent. In Agyande standing before the elephant holding in his left hand the medicine, taking active belief make the elephant walk up and look at him without charging. They even pretend that they go thus in the middle of a herd and throw pieces of manioc around that the elephants are greedily devouring. The native then is able to choose the best tucker which he kills by cutting his trunk with his broad spear. They simply throw their spear in this vital spot, if their medicine has been good they surely will kill the elephants. P. front scene thrones
Medje 1914

2904. 
Lyande installed in his best dress playing sap, his servant sitting guard by his spear and shield he has hung up on tree crossed stakes. His women running up speedily the offering some other something to eat. Slappeen carved of red wood made by a Mangbehn from Niaigara carved in ivory.

2905. 

Slake knife 575 mm long.

2906. 

A woman's head with four heads of children on top. Slake knife 575 mm long.

2907. 

Slake knife 542 mm long. Two slake knives carved in ivory 430 mm long carved in ivory.

2908. 

Slake knife 357 mm carved in ivory.

2909. 

Slake knife 270 mm carved in ivory.
2906-2912 These knives have evidently come in use through demands of white men on the chiefs of the chiefs. The chiefs do not use them except to have them admired by their natives, they usually present them to white men of some importance. The interesting feature is rather to show the great variety of models of the really remarkable ability of varying designs and patterns. They cut them gradually. Here is absolutely no drawing or any readying done on the crude pieces of ivory. On looking on a hunk they will however say in advance how many knives or steaks Thrughlo effects they are able to carve from them. These
With emotion.

Condensed in story for midly 2945. Hilarious.

Remember to sort

Loosely, sprawling, to sort

with change, greatly

will encourage to add

to future turn. Helped

horrified with no effort

and strong supervision.

as additional for another

for myself, but do you

several of you? But

to your side once. My

2906 to 1942.
Nos 2946, 2947, 2948, 2949, 2950, 2951, 2952, 2953, 2954, 2955, Aburiza kongen
-
(Took of ivory) ten human figures carved in ivory by Mangbetu. Only decoration. The Mangbetu greatly admire the style of the artists. (No 2955 is simply a head on a base.)

No. 2956, 2957, 2958, Aburiza, toba nekogi -
nekogoliane - human heads on a box. Three full assessing made by Mangbetu featured in itinerary.

No. 2959, 2960, 2961, Tree trunk

Hufo carved in ivory

No. 2962, 2963, 2964, 2965, 2966, 2967, 2968, 2969, 2970, 2971, 2972, 2973, 2974. Thirteen lampins carved in ivory = etoniva

No. 2973 & 2974 are called
Medge

African ethnic group—
Kovasipho for women.
Carved in ivory.

Kovasipho for women.

Two kavisis from
Mangabita of Mungo.

No. 1979, 1980, 1980—
Two horns (filica),

of monkeys, used commonly
as ornaments by Mangabita.

Women also used for taming
and Gesgra, cleaning wounds.

Kovasipho made by all
natives of these regions.

There is rarely a woman
without one of these children
in her hairpins.

Kovasipho from
the region of Mungo. As 1984
is made by the Mangoes from
Milo, but also worn by
Mangabita women.

No. 1985: The first band we tried.
1985
24.29 V

The Mangbletn men优美ly adorn their head.

1986
2.08 V

Heavy knife for clearing from the plantations.

208.5
2.235 V

1987
2.98 V

Two knives are worn under the belt, all iron.

1988
2.98 S

Small knife, all iron also worn under the belt.

1990
2.91 V

The use iron as made by the Sgande.

1991
2.30 V

Kondi - a sort of Mandalic made by a Mangbletn from Kiangara.

1992
1.78 V

Carved entirely in ivory covered with the skin of the foreleg of an Ape.

1993
2.91 V

Clapper carved in wood by the Meide.

1994
2.21 V

Axes of Kendakite from the region of Meide.

They believe also that they are thunderbolts of the lightning, like the

reeds in Kendakite's furnaces.
1995

Embassies

Horn of a Sitatunga

used for signaling

that it was usually early

it between 7th & 9th

a.m. announce their arrival

near or departure from

villages by postes also

used to interrupt

the monotony of the lasting

sketches on the road just

in the same way they

often start hungry off

condy perani short

Oldzanga

1996

1945 V

1997

Nealcees made

by the (Shehere on) Malele

south of Echo. The pieces

of copper are supposed to be

imitation of canines

of the leopard. Usually

carried in front by women

on men. (be carried pointer

touching the skin)
1998

Exera 2 traps to catch 9 squirrels. They are baited with meniotic which holds down the release (short spring) on the long string which is pushed up in front of the meniotic as a loop through which the animal has to creep as soon as the meniotic is eaten away. The hayseater is in action. (Catch this)

1999

Helvetic - a trap to catch genets of large squirrels. Also monteegs. Any animal that lives upon tree's feeds on certain fruits. The behavior found out by observation. Where the Tamahics habitually use a forest this has simply on their passage way without bait also used on fruit bearing trees visited.
1999. By monkeys. Perhaps is fastened horizontally upon one of the branches of the passing animal so as to pass through the opening left. The long fiber chaff [fragipalm fibres] is firmly attached to a branch that forms a spring (if not there the net FASTENS one). The small bordered stick is put between the fork of the branch which the named stick has to go through. A small picked piece which is pushed across the opening. The loop is then carefully arranged in the opening. A small tag attached to it. — For par. for the crotalos. It is hung with one end in the ground. The other end is put to hold firmly a few flexible pieces. Not attached. Are bent over it & pushed into place.
on either side to the ground it is held in place. The stick forming the back of the opening is pushed firmly into the ground forward bent over the back so that all three nooses may be fastened to it. Only the one at the exit is used. The other two nooses simply fully opened so the rat may pass through the exit is barred by a piece of wood. Wire that acts as release so the rat is caught on the shoulders as well as on its belly by the two nooses that are attached to the trap. The narrowness of the cylindrical tube makes it impossible for the rat to turn back if cut off the fibres will strangulate it gradually. Thapectomy is a favorite food of all natives in the region.
3001. 1573
Reene - a large basket used for carrying every possible thing by the women.

3002. 1567 v
Ngo - a family woven basket (without cover)

3003. 1569 v
Ngo - a smaller basket with cover, black white or red (on line), used for nestling smaller articles from酷解er.

3004. 1560
Adangya - small basket used for putting in the food to serve the men. The first line is with Bana leaves held over the fire nage - a sort of flat basket used for cleaning food by shaking.

3005. 1574 v
Nego - tree mat as made by the mangalas of Boro region in which red (yellowed) 9 block.

3006. 1604 © 1605
2308. By the mangalas of Boro region on which red (yellowed) 9 block.

2815. Seven mats of the bark of the Naphia palm as made by the Agyende near Kola by 29 south of Ofos also by the Malele north of Fanga near Zoliing a few Madee.

2816. Two large calabashes as used for storing water, one provided with handles of rattan for carrying, the openings of both is strengthened by fibres from the stem of the Naphia (Medje) ambosue — a calabash (fragment) used by the boys as a horn for signaling.

2818. A kind of screwing whistle made by a monkey’s tail. The breath of parrots. A root hollowed 9 inches long used by the one medicine people.
man of an Azande chief near Kala as a sort of pellucidium to its courts beginning. There is a quilt with a human head for beating it.

Two belts from Azande near Kala.

A condor, a sort of belt but worn above the belt as protection for arrows.

A megra - belt made from the skin of the other Indus.

Fancy belts waiststraps for women (= akele) left from medje here - waiststraps for women.

Makinga - four aprons made of raffia on banana leaves used as cover by ladies for their head.
3036  qusa =
3637  3638  3039  four aprons
general wear, only for
the head, in front
kegure a few green
leaves on some barkcloth
rashale - a waiststring
rible - a decorated
band of barkcloth carried
by women of chiefs on
their shoulders, used
for wiping off transpiration
and chiefly to lay it on
their chest before they sit
upon it

3040
3041
3042
3043
3044

3045
3046  3047  3048  eriwe
bundles of tails of fowl,
monkeys, equines
3049 1901
Medic frame for the earring.
Five tails of the earring with a vertebral horn of a bull used as a charm fastened to the belt of a man.

3050 1951
Maguruga - 2 bracelets of a fruit capsule.
Theo - two anklets.

3051 1900
Sections of bones worn by a man.

3052 1922
Elico - bracelet of seeds of the oil palm fruit capsule.

3053 1915
Elico - bracelet of flat, elongated plates of bone, said to be human bones.

3054 1914
Angi - bracelet of a girl.

3055 1963
Angi - bracelet of brass decorated.

3056 1965
Angi - ornaments of brass decorative (Medje) Elbagna - pointed splinters of Nephia palm.
30.58
2185

Stuck into the ground in masses to protect plantations and farms traveler's ebolo — leaks bowls for smoking to be inserted into the hollowed midrib of a banana leaf. 3060 instating a human figure used for a bowl to smoke hashish.

3061.  
2192 V

Head of Agande from Kala used as a stopper for a puchapot (pot with the typical length of head.)

3062
1763 V
3063
1548 V

 Able — a crown regico — a large hand woven from jelbandra (Mangheli) for carrying children

3064
1756 V

Nichibi — a powerful charm of Chief Fanga from Roum- Brown women carry.

3067. [Notes on a device used for the agende to Korek effete. Key rest. Wooden embalmer - a hill for keeping a large knife. The sitru was decorated with three green tails.]

3068. Cosi - a piece of bark from the fig tree rolled up. Dried from it to be barkehen is made. This object is used in the preparation of the women (in front).

3070. 3071. 3072. Three barkehens for women [in front].

3073. [Notes on a small pot, used to carry netting, regale necklace. A clump of the forest? A rope (Spigata) worn by girls.]}
whelk - small lima bean

Nobo - two pieces of bark
usually one is standing
in or nearly every hole

to carry off the garbage
to a nearly hole in the
ground; very often

this stuff, including
the ashes from the fire
is thrown between

the stumps of banana
branches as forms actual
accumulations clout.

each woman is responsible
to clear her part of the
surrounding every morning
of all refuse

A pot in which the natives
help themselves of some value
(such as nito or the red tailfeather
of the parrot, or the “funne”
(Streptopelia). Here is
a layer of white earth
put in long They are
with a cloth or some leaves, fastened
Ngonina—shield
of parade, decorated with
24 bundles of warthog skin
1 bunch of Titan. Spitting
feathers of a large bird
of the type that was
thought to be a golden
parrot. A most
highly valued piece
of privilege offered
self to carry such decorations.

Usually their women
or men bear it after
them, but when they
arrive in a village after
having beaten their
drums 9 gongo 9a
shields are held high
9 awayed hog proje
very peculiar manner
lone 9d 90 9c 3
on the forearm (cut at
right angle), they take hold
of the shield about at half way
It length and moving
he leｆt arm in a
semicircle he jumps at
the hand of the warthog
bristles speechen will
sway up and down slantwise.
They always you call the
name of their chief's
some wishes for his health.
The shields of chiefs are
usually cleaned so
the whitish natural color
will at once denote the
position any chief
has taken in battle
where he usually takes
its position on a slightly
elevated position on
meetings where his shields
sometimes held high or hung up
comprehensively there
are always about two or
three bundles of years
with them (cactus bundle)
containing
a chair said to have been made by natives living near Zanalia (on the Nile)
Casts of faces of Pygmies from Nile
See the photographs of each head portraits front-and-side—9 1/4 view have been taken.

3082
Anana III Pygmy Th. 138 ccm. from hall—Plaster cast of face
Anana, Pygmy—hand of the above—see photograph.
Barode III Pygmy from Hala Th. 146 ccm. Plaster cast
Of face, see photograph.

3083
Hengini 9 Th. 140.4 ccm. Pygmy from hala
Plaster cast of face

3084

3085

3086
Emam-maata Chief of Be Pygmy Th. 167.6 ccm.
Plaster cast of face
See photograph.
Case of fees of Pyramids from Helo

3087. Ahmadia Dar and her chief.
Th. 151.25m. Plastercast of face. See photographs.
Agalma 5 Th. 146.25m. Fairly light colored.
Plastercast of face.
See photographs.

3088. Maradis 3089 Pygmy from Helo. Th. 137.25m.
Plastercast of face.
See photographs.

3089. Bogaa 5 Pygmy from Helo.
Th. 147.25m. See photographs.

3090. Barbe 9. Th. 129.25m.
Plastercast of face.
3 portraits.

3091. Salmari 5 Th. 146.
Plastercast of face.
See photographs.

3092. Plastercast of face of Mubded.

3093. Plastercast of face of chief.

Abingama 29.4. Portraits. TH. 16/6a.
No. 3094. 9 cast of face of Chief Abingama - a Malambe.
No. 3095. Plastercast of face of a Malambe. 1 Malehi. 9
see 3 portraits. TH. 154 cm.
No. 3096. Plastercast of face of Malambe. 2 Maleh. 0. TH. 174 cm.
"Magaba"
see 3 portraits.
No. 3097. Hanya. 5 an old Malambe.
Plastercast of face.
TH. 157 cm. See portrait.
No. 3098. Magilaq. a party young woman.
Plastercast of face.
See portraits. TH.
No. 3099. Qingingwa. a middleaged Malambe. Plastercast of face.
See portraits.
No. 3100. Kaamigi. a young woman.
Plastercast of face.
See portraits.

Medje
No. 3101. Sapi. 2 knives as hang on his belt.
Nanongo working knives also used for the general household.

Naloga - iron used in forming the braided hair of women.

Nanongo - working knife made by the Zande/Chinko of Edo.

Imanmalele - short knife made by moyono near Belandul.

Ehada - short knife but used also by men to cut branches which are in the way when in the forest.

Edida - small knifes of copper.

Endanga - two knives of the helele, near the old edge, as worn with the belt.
3115 Regret for a speech come of a span head

3116 Rejoice - a salve come of a half

3117 Reasoning. A lively brain

3118 Cell of Death. A madly breath

3119 Fore of Harken. A madly breath

3120 Rejoice - a salve come of a half

3/24, 3/25. Redooko two jars for water or urin, etc.


3/29. A piece of raisin - napkin used by Ridge 9, etc.

3/30. Maero - a bow for children. He arrow is kept close to the string or when they take hold of it, he pulls it to the string backward. This bow is held normally vertically. There are two bows with it.
3/31  3131  Nonhanga - some sort of airguns used by the children
simply used for amusement

1759  V  1705

The sharp sound. They take
the fleshes of the stem of bananas
after chewing them in their mouth
keydrive this moist prop
so to end - another is driven
then from above which compels
the dead cuer to cause when pressed
ahead a sharp report. The one
much depends on the ability
of the boys, used by the tribe
of the Manguna, also the
azande south of Pongwe
Msnarwe near Mzimba.

3/33  V  1707
3/34

Nonhanga (sticks from
Munji) used by children
as a game to amuse themselves,
to throw them in each other pears
an assembly of generally
with parent feathers on head
a bunch of feathers of
Re Hungry eagle used with front as decoration of archer's
from Zelandra.
Her tail to be cleaned with warm moist
arsenical soap.

3136
1627

equoroko mango pr mazomba

3137
nanomembe mango pr
na nemere tambumulo
trap to kill ke cuciongo
with sce
photo.

3138
1640

3139
1636

nemaulunga mango pr
are maimaulungu - set
so still gina koolo race
photograph
remogne magpo pr. naulis
tomeque — not to kill
heather etc. with it —
practically he came to be
one for the Okepsi ace
photograph.

etiti magpo pr. maip
pottiti rap to kill other
etc. with ace photograph.

3/141. 1634 V

ot entwaim iwa maga
etc.

3/142. 1925 V

nabahamag — hornbills
leap, carried behind
an overhead by females —
supposed to be only decoy.

3/143. 2216 V

ren — a sort of playing
for children a dog —
at time men carry for
playing. This is the first
I have ever seen of hit.
dont. Children play
with cappers, shellfish
snails on bones
being on feet held also
rededevertical.
chose ... a string with the ... a woman around ... simply decorated, ... account of a dark brown g. white design ... neck or on neck in front or near ... The decoration of fish ... pendant ... was carried by a woman ... in front of her outward. ... hat made of leopard skin ... worn by an old chief with ... tuft of feathers of the ... eagle ... one of the red tail feathers of a gray parrot ... four woven ... two bunches of the red tail feathers of the gray parrot ... only worn by chief ... territory by many ... chief, ... daughter ... south of Poko.
3152  
1420

Feathered hat with a turfted crown, one of the small plaited cane caps, one of a rail, one of a twig owl.

3153  
1919

Bracelets of bright red forest fruit used by the children of the Medje mirold of breads.

3154  
2175

A sort of kavapu used by children in black red & white.

3155  
2187

Twenty decorative nails, as used by the macegbeon to fasten oracks together on their children.

3156  
3818

A large mat of bark in three colors, red, dark & natural bleached fibre of the Kafna. Made by Agande South of Pofo, they evidently learned it from theAlabama who reluctantly make this sort of cloth.

3157  
1591

Bree shoes of the smallest size worn at dances, also hung on headdress.
Hair from Agamde content of Pakho, the braids are wound on the heads of men.

Njula - redwood powder as used by Medje, Manglicen, Mayoko, Melkon etc. as incense.

Kec cloth - traditional cloths also their bodies - substances of his/ her mixed with oil and rubbed on stones with water to become paste mixed with oil. The sample is dried out.

An outfit for the secret society of leopards - Anyota - presented by Mr. Packer of Ngayu Pacharharbi. The clan takes 9 feet in wood serve to imitate the sound made by the print of a leopard. The cloth said to be worn as an imitation of leopards skin.
Medje June 1914.

No 3162 Human figure g. made
by an Azande, carved in
tong of stone, end of the
human head carved in
ivory on a pedestal
of the Mangulele.

3163
2315

3164. 3165 3166 3167 Saya
with milt carved in ivory
by a Mangulele from Magingra.
Rondende - an armbrand, worn
on the right upper arm by
chiefs. Twelve plates carved
in ivory.

3168
2305

3169
4604

3170
2253

M. J. W. 
Enimblam - part of
hatnet assembled by his chief
simply as something remarkable
he wood part is entirely replaced
by a piece of ivory, to be
considered as a true example
of This skill, made by a
Mangulele of Magingra.
Resilique - a knife used by
women with an ivory sheath.
3171  hanzongo - a working knife with ivory hilt
3472  3172.  3173.  3174.  3175. Nebagana
3176  feit working knives of the Mangalembi with ivory
3177  hilt.
3178  mape - a showdown with ivory hilt Mangalembi.
3178  sapi - a machete knife with ivory hilt.
3179  3180.  3181.  3182  Abali
3183  3184.  two ladies or rather sort of
3185  3186  knives to cut & serve the stiff
3187  3188  paste made from the flour
3189  3190.  of millet, dancekap, majeru
3191  3192.  because of mision
3193  3194.  the knives are covered in water by a Mangalembi
3195  3196.  and carved in redwood.
3197  3198.  and combo carved
3199  3200.  in ivory by a Mangalembi
3201  3202.  various models.
3/191: 3/192: 3/193: Threeingo carved in ivory by a Mangutea varianto models. They have been introduced by the Danes and now worn not only by the chief and preferred women but also by natives. Those daily come in contact with white men, especially soldiers and workmen. The common models are simple and plain.

3/194: Armlet of ivory, to worn by important men on the biceps.

3/195: A small monitor with integral handle carved in ivory by a Mangutea. Toruki = monitor, ngeramane = handle.


3/199: 3/200: Two small spoons, collection of mixed white men use for salt, medicine etc.
The Mangalekta idea of what a vessel for water that a big white man would use, should look. They never had seen but perfectly plain models of without the slightest attempt of decorations generally used by white men in shipping.

3203. 3204 Two nets—one in the process of making from gebandra people.

3205. 3206 Two mats from gebandra people.

3207. A basket—fancy design made by thegi. With cover, so used by women to put their small belongings in to sitting about the yard.

3208. Two belts made from redfern seeds worn by women girls.
Medji July 1914

3712. (Kegiwi = the stick or log upon which they lay their head to sleep, and in many other cases, they use a general term for any short round stick.)

Reske = hair of people

Resheko = the thing that the Mangaba man wind about their head.

A roll the ends of which are carved, wound round a wire serves as wind about the hand for their head when not in use.

This splenm is made of human hair.

3218. As above, but the string is made of fibre from the covering of the leaves of bananas (plantains). Here is at some places some hair woven in. The fibre is taken from
July 1914

32/13. 1692

Young banana plants about 4 or 5 feet high, from the covering of the interior. This fibre is called - pole small box carved in wood with a human head 125 mm. tall.

32/14

2325 ✓

Small cages, made of grass by children which they set on either ladder andihe horizontal rods which sometimes lean at once to arrest themselves when lizards which try to get away entangled in it.

32/16

2176 ✓ 2187

A sort of knife made by children of grass and two reed splints to annoy each other by tapping on each other hand, breast or other part of their bodies.

32/17

2174 ✓

A head or hat decoration made by the children of both sexes.
3218. A hollow stick to drink "diminka" on wine.
3219. No more.
3220. Various names chiefly by women also by men.
3221. A rubber ball played by children (logs) to play somewhat in the fashion of the baseball played with ordinary sticks of about 1 inch in diameter.

3222-3223. Seven clubs from Armuluk Tribe.

3231-3232. Two large needles.
3234. Heavy bracelet of iron - from a woman.
3235. Bracelet of breast wire.
3236. An earing all three of same woman.
May 1914
Two talis men fastened to
beavings horn on the neck
from fingering a beaux
collar of rapheapire with
fish sticko hat are worn behind
(see photograph) of zg Mobali
boys at Boobuny (16 miles
downward & Iuri B from
Avembe). These collars are
put on at the occasion of
cutting the typical scars
on the breast & abdomen
of Mobali men. Boys.
They are worn about 6 months
though sometimes they
may be seen without them.
They usually do not separate them
from them. When stone cut
they are thrown into water
with a stone as weight
so they will them to sink.
The Mobali say pretend
that these scars are cut by
a captive female hornbill
of the large black 9 white feet.
September Aug. 1914.

Bycanimbes, at a special ceremony want the boys are brought together in the great after being whipped. It is said that women are forbidden to visit these places until the scarring healed. No woman should see the hornbill in the ceremony of cutting these scars which of course are cut with a knife. All hornbills of black white color are forbidden to food to Mbolamien, those old men & women are allowed to eat them.

piece of barkenity of the Mbolamien worn by Mbolamien's women

2341. Strip of the skin of a monkey worn by Mbolamien men on neck or wrist.

2342. A necklace of a Mbolamienwoman with mother of pearl inlays of Rehman speckles (Hydrochoerus)
Avahalali Aug. 1914.

2343. Stonemasoner (a rough gray stone) found by workmen at Avahalali during the rubber plantation. Several objects carved in wood and one of basket. Presented from a tribe called Kanyam -
by Mr. Bongo, former Post of Shangaza called now Bibi.

2344. 3918 3920
Anderson they sell nice wooden bowls! Negara in their language.

2345. 2346. Three vessels (see above) said to be used for holding milk.

2347. 3671
A basket said to be 2344 above.

2348. 4799 3657
A hemi-sphere by the native north of Avahalali.

2349. 3889 3890
A mirror (157 mm. high) 9

2350. 3892 3891
A pestle (256 mm. long) carved in ivory made by a Mangabein from Mangara.

2351. 3891 From a Moor, carved in ivory by a Mangabein.

Mangara
Medjé

Australi Aug 1914.

2352 2353 2354 three mrd. of marl. argents carved in every by a native from manjará.

2355 2356 2357 2358 from hampirs carved in ivory by natives from manjará.

2359 a hammer to make carvebth

3590 represented by a mangleth from manjará as in 2349-2359

woman holding a child to her breast. Hammers of this size or weight are kept in the hand without being fastened to a handle.

36 cm in height.

2361 wistle carved in ivory. The upper portion is practically covered by the upperlip. Used by the mangleth Medjé, Muru, Makukuma, Matsok, Malele, Balina

35 cm long.

2361 Otto horn, old g. cromadik (17.7 mm) decorated with enameled from the一句话 near Australia gift of Mr. Evards, Chief Park Australia.
Awaluni Aug. 1914

No 2362, 2363, 2364, 2365. Four knives

Carved in wood as used by the Mangalee
at Kungara the lake at the foot
of the banana's before boring
them or roasting them in the
fire. Made by man from Kungara

No 2366 a mokadu with piece of the Malali from Njiai

2367

Plaster cast of face - "Mali". Malali to from Panga

Large beard. See Photo

Plaster cast of face

Malali to small beard.

See Photo from Panga

Plaster cast of face "Jibii"

Malali woman Panga

Plaster cast of face. See Photo from Panga

370

Ponde 3. Malali man

See Photo from Panga

Plaster cast of hand

With no strong disk on thumb
Medja

2372
3 99
7 36

2373
3 99
10 88

Plastercast of face of Mobali
(?) with dish
see Photo from Panga

Plastercast of face of
Mobali (?) with coat
see photo from Panga

Rose
Astor - see Photograph. 6 feet. 1 inch. Tall.